A forme of Catechising:

Set downe by Questions and Answers.

Wherein the principall Grounds of *Christian Religion are deliuered.*

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The tenth Edition.

1. *Principle.* Concerning God.
2. *Principle.* Concerning Man, his creation, fall, and state of corruption.
3. *Principle.* Concerning Mans deliuerance by Christ.
4. *Principle.* Concerning the meanes of being partakers of Christ and his benefits.
5. *Principle.* Concerning the meanes of obtaining Faith, and the good things that follow Faith.
6. *Principle.* Concerning the state of man in death, after death, particular iudgment, and the last and generall iudgement.

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The Preface to the Catechiſme.

THE chiefeſt thing a man or woman ſhould deſire and ſeeke after, is how to liue and die comfortably: and after death, how to remaine bleſſed for euer. Now this can neuer be attained, vnleſſe a man know God a right, and haue a right knowledge of Ieſus Chriſt, whom hee hath ſent. Ioh. 17. 3.

The way to true comfort and bleſſedneſſe both in this life and for euer, is to know God to be our Father in Chriſt, by the reuelation of his Spirit, according to his Word. And this knowledge is not in vs by nature, and one ſpeciall meanes to attaine vnto it, is inſtruction in the

grounds of Religion: I will draw that I purpose to deliuer in this kinde of exercise, certaine generall heads and grounds of Christian Religion, needefull to be knowne and beleeued of all Christians, and handle the grounds by way of Question and Answer, that they may the better be conceiued.

Now then, the first ground and principle of Religion I purpose to handle, shall be concerning God: what we are to conceiue and beleeue concerning God.

A Forme of Catechising, [2.]

Wherein the Principall grounds of Christian Religion are diliuered.

The first Principle.

What wee are to conceiue and beleeue concerning God.

Question.

WHat is God?

Ans. God is a Spirit, Ioh.4.24.
or spirituall substance, most wise, most holy, eternal and infinite.

Q. How are we perswaded that there is such a God?

A. Besides the euidence and testimony of Scripture, by these reasons:

1 By the creating and making of the world and all things in it; and especially the soule of man. Rom.1.20. Zach 12.1. Psal. 9 16. Psal.58.11.

2 Secondly, by the workes of Gods prouidence, and chiefly his fearefull punishments on monstrous and notorious sinners in this life.

3 Thirdly, by common consent of all Nations, who rather worship any God,

or gods, they none at all.

Obiect. Epbes. 2.12. The Gentiles were without God in the world.

Answ. *The meaning is, they were without the true God.*

4 Fourthly, by the accusation and terrors of conscience: a man that commits any sin in secret, his conscience naturally checking him, accusing and terrifying him for the sinne, and as it were drawing him before a Judgement-seat.

Rom. 2. 25
Mal. 33. 14.

Q. How many Gods be there?

A. Onely one, and no more.

Deu. 6. 4.
1 Tim 2. 5.
1 Cor. 8. 6.

Obiect. Psalme 82. 1. God standeth in the assembly of Gods.

Answ. *The word there is taken for Iudges and Magistrates, because they stand in Gods place and roome.*

Q. How is this one God to be conceiued of vs?

Deut. 4. 16
Iudg. 13. 18
1 Tim. 6. 16

A. Not by framing any Image of him in our mindes: neither can we conceiue him in his glorious nature, but we are to conceiue God, as he hath reuealed himselfe in his word, by his Properties and Works.

Of the Properties of God.

Q. What be the chiefe properties of God?

1. Property of God.

A. First hee is most wise, Iob 12. 13. Rom. 16. 27.

Q. What

Q. What is that wisdome of God?

A. It is that by which God doth distinctly and perfectly know himselfe and all other things aright; and knoweth the nature, reason and causes of all things.

Q. What is the second property of God? 2. *Property of God.*

A. He is most holy: Isa. 6. 3.

Q. What is that holinesse of God?

A. It is a most absolute and perfect purity of all Gods properties and attributes: and it appeares in that he is most iust, and mercifull vnto his creatures. Ex. 10. 5. 6

Q. What is the third propertie of God?

A. He is eternall. Isaiah 41. 4. Reuel. 14. and that every way, without beginning or end of daies. Angels and the Soules of men bee eternall, but not every way: though they shall never die, yet had they a beginning, and they are eternall, not absolutely, but by participation. 3. *Property of God.*

Q. What is the fourth property of God? 4. *Property of God.*

A. He is infinite.

Q. How many waies is God infinite?

A. Two waies: First in his presence, Secondly, in power.

In presence. Hee being present in all places, filling Heauen and Earth. Psal. 139. 7. 1 Kin. 8. 27. Iei. 23. 25.

In power. He being able to do whatsoeuer he will. Psalm. 115. 3. Deut. 10. 7

Ob.

Ob. God cannot lie, *Tit.* 1. 2. or deny himselfe, 2 *Tim.* 2. 13. therefore hee cannot doe all things?

Answ. *To lie or deny himselfe, are workes of impotency and weakenesse, and not of power: and therefore cannot befall God.*

For workes of impotency, or things contrary to the nature of God, as to destroy himselfe, or not beget his Sonne from all eternity, Or things that imply contradiction: as to make a truth false, or that which is not, to bee at the same time, cannot befall God.

Q. How many wayes is Gods power taken or distinguished?

A. Two wayes, it is either absolute, or actuall.

Q. What is his absolute power?

A. That by which hee is able to doe more then either he doth, or will doe.

Mat. 3. 9. Phil. 2. 21.

Q. What is his actuall power?

A. That by which he causeth al things to be which he willeth; and doth whatsoeuer he will.

Psal. 135. 6

Of the workes of God:

Q. What are the workes of God by which we are to conceiue him?

A. They are two: Creation & preseruatiō

Q. How are we to conceiue of God in respect of Creation?

A. That

A. That hee is the most mighty Creator of the world, and of every thing that hath a being in the world. Ioh. 10,11. Act.4.24.

Ob. There bee many euils and hurtfull things in the world, as venemous and poysonfull beasts, herbs, and such like, yea euill spirits, the diuell and his angels: did God create them?

A. *Yes, God did create all these things, but we must vnderstand, that God made not poysonfull creatures so at the first, but they became so by the fall of man. Hurtfull and poysonfull creatures, which now are for the correction and punishment of man for sinne, should not haue been so, if man had not fallen.* Gen.1.28, 25.

Again, *God made the Diuell and euil spirits at the first very good and glorious spirits, but they willingly and of their owne accord fell from that purity in which they were created, and so their being is from the will of God: but their being euill is from their owne wils.* Iude 6.

Q. Did God make sinne, sicknesses, diseases, and death or no?

A. No: these bee no Creatures of God, we finde not the making of these in the first creation of all things. Sin is no Creature of God, but the destruction of Gods Image which is a creature: and sicknesses, diseases, and death came into the

Rom. 5. 12 the world by sin, and falleth sinne: And
1 Sam. 2. 6 though they come from God as corrections, exercises, or punishments; yet are they no creatures, as things that haue a being in the world, but rather as destruction of such things as haue being.

Gen. 1. Q. What is the worke of creation?
Gen. 11. 3 A. It is the making of all things in their seuerall kindes, of nothing, by the mighty power of God, in the first sixe daies of the world.

Gen. 2. 19. *Ob.* Man was made of the dust of the earth; fishes of the water, beasts & fowles of the earth; woman of man: How then did God make all things of nothing?

A. *God made the first matter of all things, of nothing; and then of that matter were all things formed.*

Q. What is the second worke by which we are to conceiue God in our mindes?

A. The preseruation of all things created by his speciall prouidence. We are to conceiue him in our mindes, as the most wise and mighty Preseruer of all things created. 1 Pet. 3. 19. God is a faithfull Creator, hee did not only make Heauen and earth, and all things in them, and so leaue them: but he by his wise prouidence and mighty power daily preserue and gouerne the same.

Q.

Q. VVhat is that worke of preseruation of all things?

A. It is the hand and power of God, continually exercised in sustaining and disposing of all things created. Psa.119.91 Ioh.5.17

Q. How doth God sustaine all things created?

A. Hée vpholdeth them all in their being by his mighty word. Heb.1.3.

Q. How doth God dispose of all things created?

A. Hée guideth and imployeth them to good ends and vses, yea euen the least things, as the Fly, the Gnat, & such like: so that nothing comes to passe by chance: not so much as a little Sparrow hoppeth or falleth on the ground without the prouidence and disposing hand of God. Mat.10.29 30. Pro.16.33

Q. How know you that God ordereth and gouerneth all things by his most wise and mighty power, and by his speciall prouidence?

A. Besides the euidence of Scripture, by experience, wee sée that meat and drinke being voyd of life, yet preserue the life of man: cloathing being voyd of heat, yet it keeps the body warme, which could not bee but by the speciall prouidence of God, giuing vertue to them. Leu.26.29 Mat.4.4.

Of

Of the persons in the Godhead.

Q. What are wee further to conceiue and beleeue concerning God?

A. That in one simple and vndiuided Godhead, in one diuine essence, there bee three distinct persons, the Father, the Son, and the Holy Ghost: and that these three persons are equall in eternity and glory, that they are alike eternall, none of the three persons being afore or after another in time, and that they are equall in all things that belong to the nature of God.

Q. How is the Trinity of persons proued?

A. By these places of Scripture, Mat. 3.16,17. cap.23. vers.19. 2 Cor. 13. 13. 1 Ioh. 5. 7. There be three which beare record in heauen, the Father, the Word, and the Spirit, and these three are one. In that he saith three, hee noteth the distinction of the persons: and in saying one, he sheweth the vnity of the Essence, that in one vndiuided Godhead there be three distinct persons.

Q. What is the Father?

A. In respect of order he is the first person in the Godhead, without beginning, being of himselfe and from none other, and giuing personall Being to his Son,

Psalm. 2. 7. Ioh. 5. 23.

Q. What

Q. What is the Sonne?

A. He is the second person in the Godhead, having personal being from the Father, of whō he is begotten frō al eternity

Ioh.3.61. Ioh.5.26. Pro.8.22. to 32.ver.

Q. What is the holy Ghost?

A. Hee is the third person in the Godhead, having personall Being from the Father and the Son: he proceeding from them both, from all eternity. He is called the Spirit of Christ: whence we gather and that truly, that he procéedeth no lesse from the Son, then from the Father.

Rom.8.9. Gal.5.2.

Q. Are these three persons three seuerall Gods as three persons amongst men, are three seuerall men?

A. No: The thrée persons are but one God. Because the diuine Essence is infinite, and admits no diuision: and the whole diuine Essence is in euery one of the persons which are not seuered, but onely distinguished one from another.

Reas.

Q. How are wee to conceiue the three persons of the Godhead distinct one from another?

A. Two wayes.

First, in the manner of personall being, which each person hath proper to himselfe. As that,

The Father is the person that begets

the

the Sonne the person who is begotten of the Father; and the holy Ghost the person who proceeds frō the Father & the Son.

Secondly, in the manner of working in the creatures: for the scripture ascribes to the Father the beginning of working, To the Son wisdome and counsell, and the dispensation of the worke, Ioh. 1.3. All things were made by it (that is) the word, the second person in the God-head. Heb. 1.2. By whom also he made the VVorld. Hence he is called VViſedome, Prou. 8.22.

Ioh. 5.17, 19.

To the holy Ghost, vertue and power and efficacy of operatiō. In a word, God the Father, in the Son, by the holy Ghost worketh all things. This doctrine is beyond all reach and understanding of man, yet to bee beléeued, as that which God hath reuealed in his word for our saluation, which cannot stand without it.

Iob. 26. 13
1 Cor. 12. 11.

The second Principle.

Of man his creation, fall, state of corruption, and his miserable estate after his fall.

Q. OF all visible Creatures which is the chiefest?

A. Man: for in man aboue all other visible

visible Creatures, the Lord sets forth the glory of his wisdome, power, & goodnes. Prou. 8.31 Psal.8.5,6,7,8.

Q. What was the state and condition of man at the first in his first creation?

A. It was an holy and an happy condition, a state of innocency, & a state of life.

Q. Wherin stood that holy condition of man?

A. In that he was free from sinne, and created after Gods own image & likenes. Ge.1.26.27 Gen.5.1.

Q. What was that Image of God in which Man was created at the first?

A. It was a conformity of man to God, even a conformity of all the powers of the soule of man to the will of God, standing in wisdome and holinesse. Col.3.10. Ephe.4.24

Q. What was that wisdome that was in man at the first?

A. A perfect knowledge of God his Creator, and of his will to bee obeyed: and of his wisdome and will, touching the particular Creatures: For Adam named them according to their natures.

Q. What was that holinesse that was in man at the first?

A. It was a conformity of the will and affections, and the whole disposition of man in body and soule, to the will of God his Creator.

Q. VVherein stood that happy condition of man in the first Creation?

A. In three things.

First, in a blessed communion which man had with the true God, with whom he had
Gen. 1.26. daily, & as it were, familiar conversation: and God did many wayes reveale himself and his glory to him; and this is apparant by Gods familiar cõference with Adam.

Secondly, in dominion over the Crea-
Gen. 1.28. tures, an example whereof we have in Gen. 2.19. when all creatures presented themselves before him to receive their names from him.

Thirdly, in a body endued with beauty,
Gen. 2.25. strength and immortality; and that his bo-
Rom. 5. 12 dy was immortall, there is no question, seeing death came in by sin.

Q. What imployment had a man in his first estate?

A. Two-fold: particular and outward, to till and dresse the Garden. And gene-
Gen. 2.15. rall and spirituall, to worship and serve
Isai. 4.7. God his Creator: to which he was fitted of God with freedome of will and ability for perfect obedience, having the Morall Law written in his heart by nature.

Q. How doth that appeare?

A. By two things:

First,

First, by the effect of the Law in his heart: for man having sinned, the guilt of his conscience forced him to hide himselfe from Gods presence. Gen.3.8.

Secondly, by the remainders of the law of God in all mankind, who having not the Law of God, are a law vnto themselues. Rom.2.14, 15.

Q. Did man continue in that state in which he was created?

A. No: he left it, and fell from righteousnesse to sin. Gen.3.6.

Q. How was it that man lost his first state, and fell from righteousnesse to sin? Gē.3.1,&c

A. God suffering Satan to tempt him, and leauing him to the liberty and mutability of his owne will, he fell into sinne, eating of the forbidden fruit: hence Satan is called by Christ a murtherer from the beginning. Iohn 8.44.

Q. How did Sathan tempt man? Gen.3.1,2 4.5. 2 Cor.

A. He vsed the serpent, a subtile beast as his instrument, & spake out of him, first to the woman, & after by her to the man; pretending greater loue to them, & greater care of their good than was in God.

Q. How did man and woman our first parents yeeld to temptation, being created good?

A. Being left by God to the liberty and

Gen. 3. 6. Eccl. 7. 31. mutability of their owne will, they voluntarily inclined to that euill whereunto they were tempted.

Q. What is the state of man being fallen from his first estate in which hee was created?

A. It is a state of corruption & misery.

Q. What is the state of corruption following the fall of man?

A. It is losse of the Image of God in which man was created at the first, & the image of Satan succeeding in the place or rowme of it, so that man in that state can do nothing but sinne, & this the Scripture cals the Image of Adam: The old man: the flesh. And in a word: it is the state of sin.

Gen. 5. 3. Ephes. 4. 2. Ioh. 13. 16

Q. What is sin?

A. Sinne is any swarving from the Law of God, though it be but in the least want of that which the Law requireth.

1 Ioh. 3. 4. Rom. 7 7. Gal. 3. 10.

Q. How many sorts of sins be there?

A. Two: originall and actuall: Sinne is either the corruption of nature, or the euill actions that proceed from thence, as the fruits of it.

Q. What is the corruption of nature?

A. It is that corruption that is derived from our first Parents by natuall generation, called lust and concupiscence.

Rom. 7. 7. Iam 1. 14.

Q. Wher-

Q. Wherein standeth that corruption?

A. In two things:

First in an vtter disability and enmity to that which is good. Rom. 7. 18.

Secondly, in a proneneſſe to all manner of euill. Rom. 8. 7. Rom. 7. 14.

Q. In whom is that corruption of nature found?

A. In all men and women, none excepted, deſcending from Adam by naturall generation. Rom. 3. 23 Gal. 3. 22.

Q. How is it that all men and women are defiled with the corruption of nature?

A. Through the infidelity & diſobedience of our firſt Parents, in eating the forbidden fruit; all men being guilty of that ſin. Rom. 5. 12, 18, 19.

Q. How are all men guilty of that ſin?

A. Firſt, becauſe they were in the loynes of our firſt Parents, from whom they ſhould by courſe of nature deſcend. Heb. 7. 9, 10.

Secondly, becauſe our firſt Parents were by Gods appointment, to ſtand or fall, not as ſingular perſons onely, but alſo as heads and roots of mankinde, and as publike perſons repreſenting all mankinde: As wee ſee Noble men and great men by treaſon, doe not onely hurt themſelues, but ſtaine their blood alſo. Rom. 5. 16 1 Cor. 15. 22.

Q. How then is all mankinde in the

state of sin since the fall?

A. Thus: every one naturally descending from Adam is guilty of Adams sin, it being imputed to him: and is also conceived and borne in originall corruption, and is by nature dead in sin, and hath in him the seed of all sins.

Rom. 5. 19
Psal. 52. 5.
Ephes. 2. 1.

Q. Is originall corruption found in all and every man equally?

A. Yes, it is: for that which is borne by naturall generation, is nothing but corruption. Originall sin is not in some men more, and in some men lesse, but it is in every man equally, as all men do equally from Adam participate the nature of man, & are equally the children of wrath.

Ioh. 3. 6.
Ephes. 2. 3.

Q. Doth this corruption of nature breake forth and shew it selfe equally and alike in all naturall men?

A. No: it doth not, though originall corruption bee found equally and alike in all men naturally, and all men have in their corrupt nature the seedes of every sin; yet doth God for the good of humane society, limit mans corruption, and restraine many from notorious crimes, by their naturall temper, by feare of shame and punishment, desire of honour and reward, and such like.

Rom. 13. 3, 4, 5.

Q. In

Q. In what part of man is this corruption of nature found?

A. In the whole man, both in body and soule, and in every part and member of the body, and in all the powers and faculties of the soule. Gen. 6.7. 1 Thes. 5.23

Now there being many powers & faculties of the soule, as the mind, conscience, will and affections, the next Question is:

Q. What is the naturall corruption of the mind of man?

A. It is both the dulnesse and the blindnesse of the minde, concerning heauenly things, whereby the mind is altogether ignorant of spirituall things, concerning the true worship of God, and eternall happinesse: and is of it selfe vtterly vnable to conceiue them. 1 Cor. 2.14 2 Cor. 3.5 Ephes. 4.18

And it is also the readinesse and fitnesse of the minde to conceiue euill things whereby the minde is carried to errors and vaine imaginations. Rom. 1.30 Ephes. 4.17 Isai. 5.20. & 44.20.

Q. What is the naturall corruption of the conscience of man?

A. It is the impureness of the conscience. Tit. 1. 15.

Q. Wherein stands this impureneſſe of the naturall conscience of man?

A. In two things: either in want or remorse, in a benummednes & vnfeelingnes of

Eph.4.19. of the conscience in respect of sin, the conscience being benummed with sin: or in the stirring of the conscience, the conscience sensibly either accusing or excusing.

Q. How is the stirring of the conscience impure in the sensible accusation of it?

A. Two wates: first in accusing for wel-doing, as sometimes the naturall conscience doth; this we may see in superstitious Idolaters. Secondly, in accusing for sinne, and continually tormenting and terrifying a man for sinne, and giuing him no rest, no ease, nor peace at all.

Col.2.21, 22. Isai.26.12. Isai.57.20, 21.

Q. How is the stirring of the conscience impure in excusing sensibly?

A. Two wates likewise: first in excusing when it should rather accuse, as whē a man liues a ciuill honest life, frée from grosse sins, as murther, adultery, and such like, & serues God outwardly; thē excusing him, & falsly telling him that he is iust before the iudgement Seat of God, and this excusing cōscience is found in most men.

Mar.10.19 20.

Secondly, excusing for doing that which is euill: as when men thinks they doo God good seruice, in excommunicating and killing the Seruants of God: or as the Papists doe, for saying ouer so many Creeds, so many Aue-Maries, so many

Iohn 16.2.

Pater

Pater nosters, and such like, thinke they shall bee heard for their vaine repetitions and babling in prayer. Mat. 6.7.

Q. What is the naturall corruption of the will of man?

A. It is both the impotency of the will whereby the will is vtterly vnable of it selfe to will and lust after that which is truly good. And it is also the repugnancy and rebellion of the will, whereby it is altogether auerse and striuing against that which is truely good, and willing only that which is euill continually. Phil. 2. 13. Ioh. 6. 44. Gen. 6. 5. Iob 15. 16.

Q. What is the naturall corruption of the affections of man, as of loue, ioy, hope, desire, and such like?

A. It is the disorder of them, whereby they eschew that which is good, and pursue & follow after that which is euill. Iam. 4. 1. 1 King. 12. 4. & 22. 8.

Q. What is the naturall corruption of the parts and members of the body?

A. It is both a fitnes in them, as Porters to let sinne in, and to conuey it to the soule from outward obiects & occasions; and a fitnesse in them, as instruments to execute sin and practise it. Mat. 5. 28, 29, 30. Isai 59. 7. Ier. 9. 3. Rom. 3. 13.

Thus wee haue heard what the corruption of nature is: the next Question is,

Q. What is actuall sin?

A. It

Iam.1.15. Mat.17.19 A. It is a fruit of originall corruption, and it is a particuler and actuall breach of Gods Law.

Q. How is actuall sin distinguished?

A. Into inward and outward. It is either in the inward faculties of the soule, as the mind, or will and affections: or in the outward members of the body.

Q. What is the actuall sin of the mind?

A. It is the evill thought or intent of the minde, which comes either by the conceiving of the minde it selfe, or by Satans suggestion.

Gen.6.5. Prou.9.18. Iohn 13.2. 1 Chr.21.1. Acts 5.3. Gal. 5.17, 24.

Q. What is the actuall sin of the will and affections?

A. It is every motion, lust & desire, stirring in the heart contrary to Gods Law.

Q. What is the outward actuall sin in the outward members of the body?

A. It is that which is committed by the members of the body, concurring with the faculties of the soule, as by hands, eyes, eares, tongue, fèet, &c. yea sometimes by the whole body.

1 Cor.6.18 1 Thes.4.4

Q. How is actuall sin effected?

A. Two wayes: either by omission or commission: it is effected either by omitting that which ought to be done, or by committing that evill that is forbid-

Isa.3.8.

den

den and ought to be done, whether it be inwardly in minde, will or affection, or outwardly in word or deed.

Q. What be the differences of sinne actually committed?

A. They are many: but especially these: First, a partaking with others in sinne, by consent, approbation, counsell, presence, entisement, or the like. Mat. 6.24. Acts 22. 20 Rom. 1.31. 1 Tim. 5.22

Secondly, a sinning ignorantly, of a conscience mis-informed. Psal. 19.12 1 Cor. 8.7. 1 Tim. 1.13

Thirdly, a sinning of knowledge through infirmity. Rom. 7.19. Psal. 19.13.

Fourthly, a sinning presumptuously upon knowledge. Psal. 50.17 Eccl. 8.11.

Fiftly, a sinning upon knowledge, obstinately, and out of malice against God: and to this belongs the sinne against the Holy Ghost. Heb. 6.6. & 10.28,29.

Hitherto of the state of corruption following the fall of man: Now followes the state of misery.

Q. What is the state of misery following the fall of man?

A. It is a continuall subiection to the curse of God, whereby man by the iust sentence of God is continually subiect and lyable to Gods curse for sinne, and that in this life, in the end of this life, and after Gen. 3.17. Deut. 27.7 26. Gal. 3.10.

after this life is ended: and this was ſignified by expelling our firſt Parents out
Gen.3.23. of Paradice after the fall.

Q. Wherein is man for ſin ſubiect and liable to the curſe of God in this life?

A. In his body and outward eſtate; in his ſoule, and in the whole man.

Q. What is the curſe of God due to man, and whereunto hee is ſubiect in his body and outward eſtate?

A. It is all manner of outward griefe,
Deut.28. 21,22. anguiſh, vexation, trouble, and want, as ſickneſſe, diſeaſes, aches, paines, ſhame, ſeruitude, penury, and ſuch like; yea,
Mal 2.2. Pſal.69.22 bleſſings and good things curſed to him, and turned to ſnares.

Q. What is the curſe of God due to man, and whereunto he is ſubiect in his ſoule?

A. It is all manner of inward diſorder, trouble, griefe, & want in the faculties
Rom.1.28. Deu.28.28 Leu.26.36 of his ſoule, as blindnes of mind, hardnes of heart, horror of conſcience, madneſſe, aſtoniſhment of heart, and ſuch like.

Q. What is the curſe of God due to man, and whereunto the whole man is ſubiect?

A. It is a bondage vnder Sathan, whereby man is ſubiect to the regiment of Sathan, and Sathan is his Lord and Maſter

Master: hence Satan is called the God of this world; and the Prince that ruleth in the ayre, and the spirit that worketh in the children of disobedience. 2 Cor. 4.4. Ephes. 2.2. 2 Tim. 2.26

Q. How shall a man know that he is thus in the bondage vnder Satan?

A. If hée take delight in the euill motions Satan puts into his heart, and doe yéeld to them with pleasure, expressing them in his life and conuersation. Ioh. 8.44. 1 Ioh. 3.5.

Q. What is the curse of God, whereunto a man is subiect in the end of this life?

A. It is the power of corporall death, the death of the body, whereby the soule is seuered from the body. Rom. 5.12 Gen. 2.17

Q. What is the curse of God due vnto man, and whereunto he is subiect after this life is ended?

A. It is eternall death of body & soule in the fire of hell, called the second death, which is a finall separation from the comfortable presence of God the Father, Son, and holy Ghost; and a sence and féeling of Gods wrath in that separation. Mat. 7.23. Mar 15.41 2 Thes. 1.9 Gen. 20.6.

The third Principle.

Of mans deliuerãce from his damnable estate.

Q. What meanes of deliuerance is there, whereby a man may

may escape this damnable estate?

A. God of his infinit mercy hath giuen a Sauior and Deliuerer to man-kind.

Q. When was that Sauiour and deliuerer giuen to man?

A. Hee was set a part to that office in Gods decree from euerlasting, from all eternity, but promised and propounded immediately after the fall in paradice, and manifested and exhibited in the fulnesse of time.

Heb.5.5. Ephes.1.4. Gen.3.15. Gal.4.4. 1 Tim.2.6.

Q. VVho is that Sauiour and deliuerer giuen to man?

A. Iesus Christ, Matt.1.21. Act.4.12.

Q. What is Iesus Christ?

A. The eternall Sonne of God, made man like to vs in all things, sin onely excepted & so God and man in one person. Mat.1.23. Ioh.1.14. Rom.9.5. Isai.9.6.

Q. How proue you that Iesus Christ is God?

A. Besides the plentifull testimony of Scripture, it is cleare by his many miracles, by his knowing the hearts of men, and especially raising of himselfe from the dead; together with the continuance of his Gospell from time to time, not by carnall meanes, nor by humane power or policy, but only by the power of his Spirit and

Rom.14. Reu.12.11

and patient sufferings of his Saints.

Q. How proue you that Iesus Christ was very man like to vs in all things, sinne onely excepted?

A. Besides the testimony of Scripture, it is clear by many experiments, especially by his partaking of humane infirmities common to mans nature, as to be hungry, thirsty, weary, sad, sorrowfull, angry, ignorant of some things, and such like, and by his suffering of death.

Q. How could Christ be very man, and yet be without sin?

A. Because hee was not begotten after the ordinary course of nature, by naturall generation, but as man he was formed of the onely substance of the Virgin Mary his mother; and that substance was sanctified in the conception, that is, seuered from all staine of sinne, by the power of the Holy Ghost. Luke 1. 34, 35.

Q. Wherefore was it needfull that Christ should be man?

A. For two reasons: First, that hee might dye, and suffer the punishment due to sin, which the God-head could not do: Heb. 2. 14 Phil. 2. 7, 8
Secondly, that hee might appease Gods wrath in the same nature, wherein God was offended. Rom. 8. 3 1 Pet. 2. 22.

Q. Where-

Q. VVherefore was it needfull that Christ should be God also?

A. For two reasons likewise:

First, that hee might vphold his manhood in suffering, and vanquish death.

Secondly, that the doings and sufferings of his manhood might be of infinite worth and vertue. Hence the Church is said to be purchased by the blood of God.

Heb. 9. 14.
Act. 20, 28.

Q. VVhat are we further to know and beleeue touching Christ his being God and Man?

A. Two things:

First, a distinction of his two natures: and,

Secondly, the Union of them.

That these two natures are distinct one from another, and that they are also vnited and make but one person.

Q. What are we to know and beleeue touching the distinction of the two natures in Christ, his God-head and his man-hood?

A. That there is a reall distinction of those two natures, without any mixture of the one with the other, and without any conversion or turning of the one into the other; and that the essentiall properties and actions of both natures remaine distinct

Mat. 26. 39
Ioh. 19. 17, 18.
Act. 4. 21.
2 Cor. 13. 4

distinct one from another.

Q. What are we to know and beleeve touching the union of Christ his two natures, his God-head and his man-hood?

A. That they are united by personall union, that the God-head and man-hood in Christ make but one person.

Q. What is that personall Union?

A. It is the assuming of the humane nature into the person of the Sonne of God, so as the man-hood being not a person in it selfe, is received into the unity of person with the second person in Trinity, and doth wholly and onely subsist in the same: this is a mistery of godlinesse, so called, 1 Tim. 3. 16.

Ioh. 1. 14. Heb. 2. 16.

Hitherto of the person of Christ: now come we to the Office.

Q. What is the Office of Iesus Christ being God and man in one person?

Q. It is his Mediatorship to bee the onely Mediator betweene God and man to ratifie and confirme the Covenant of grace, and to make perfect reconciliation betweene God and man being parties, infinitely and every way disagreeing.

Isa. 42. 6. & 49. 8. 1 Tim. 2. 5. Heb. 9. 15.

Q. How was Iesus Christ fitted for the accomplishment of that office?

A. He was annointed of his Father,

and so made fit for the perfect accomplishment of it. Hence he is called (Christ) which signifieth annointed, and this was figured and shadowed out in the annointing of Prophets, Priests, and Kings in the time of the old Testament.

Q. Was Christ annointed with visible and materiall oyle as they were?

Ioh.3.24. Act.10.38 Heb.1.9. A. No: but with the graces and gifts of the Holy Ghost, and that most fully and without measure.

Q. What bee the severall functions and offices of Christ as he is Mediator?

A. These three:

namely, his { Prophetically, Priestly, and Kingly } office.

Christ was anointed to his Father to be the only Prophet, Priest, and King of his Church.

Q. What is the Prophetical office of Christ?

Esa.61.1. Mat.17.5. Ioh.1.18. Mat.23.8. A. It is the office of revealing the will of God, and the meanes of salvation to his Church in all ages, Christ having beene, now being, and ever shall bee the onely teacher of his Church.

Q. How did Christ performe this office,

fice, and how doth he now performe it?

A. Two wayes:

First, outwardly, by the ministery of his word, as before his incarnatiõ, by the Prophets & Teachers of the old Testament. And in the daies of his flesh in his owne person. And since his ascension, by his Apostles and Ministers, called and fitted by him to that purpose. Mat.23.27 1 Pe.3.19. 2 Pe.1.21. Heb.2,3. 2 Cor.5. 15,20. Ephes.4. 11.12.

Secondly, inwardly, by the operation and teaching of his Holy Spirit. Luk.24.45 Act.16.14.

Q. What is the Priestly office of Christ?

A. It is that whereby Christ hath and doth reconcile God to his elect, he performing all those things to God for them, whereby they may come to eternall life. Heb.48.9. Heb.7.24, 25.

Q. Wherein standeth the performance of the office of Christ his Priesthood?

A. In doing three things for Gods chosen

Q. What is the first of those?

A. It is the fulfilling of the Law of God, and performing perfect righteousnesse for them. 1 Cor.1.30

Q. Wherein stood that perfect righteousnesse of Christ?

A. In two things:

First, in the purity of his humane nature, he being conceived and borne pure and holy, void of all sinne: and

2. Secondly, in the obedience of his whole life, hee doing all that the Lord required of him for Gods chosen.

1 Pet.2.22, 23. Rom.8.3,4.

Q. What is the second thing?

Ioh.1.29. 1 Cor.5.7. Hebr.9.14. A. It is the offering of himselfe vnto God his Father, a sacrifice holy & without spot, thereby appeasing his wrath for all their sinnes.

Q. How was Christ offered in sacrifice?

Isai.53.10. Heb.10.10 A. As he was a man consisting of body and soule.

Q. How often did Christ sacrifice himselfe?

A. Onely once and no more, Heb 9. 28. Hebr.10.12.14.

Luk.22.44 Ioh.12.27. Gal 3.13. Q. What manner of death did Christ suffer when he sacrificed himselfe?

A. A death on the Crosse, an accursed death, whereby his soule was not onely seuered from his body, but hee felt also the extreme horror and most bitter pangs of hell in his soule.

Q. What is the third thing?

Rom.3.34. 1 Ioh. 2.1. A. It is Christ his entring into heauen, and there appearing before his Father, continually making intercession for all the faithfull.

Q. After what manner doth Christ make intercession in heauen for the faithfull?

A. Not

A. Not by prostrating himselfe and vttering words to his Father, by putting vp a prayer or supplication to his Father: but by presenting himselfe and the sacrifice of himselfe once offered vpon the Crosse, and the infinit and invaluable merit of that sacrifice before the eyes of his Father, willing, as he is God and man, and desiring as he is man, that his Father would accept of his perfect satisfaction for all that are giuen vnto him.

Q. What is the fruit and benefit of Christ his intercession?

A. It is this: it keepes every true beleuer in the state of grace, and in fauour of God continually, and it makes their weake prayers, and imperfect obedience acceptable and pleasing to God by a speciall and continuall application of the merit of his death, and obedience to them. 1 Ioh. 2. 2. 1 Pet. 2. 5.

Q. What is the Kingly office of Christ?

A. It is that, whereby Christ exerciseth the power giuen him of his Father ouer al things, distributing his gifts, & disposing of all things for the good of Gods chosen. Psal. 110. 1, 2, 3. Ier. 23. 5, 6. Mat. 28. 18.

Q. Wherein stands the performance of Christ his Kingly office?

A. In two things.

First, in the spirituall gouernment of his Church,

Secondly, in the destruction of his and their enemies.

Q. VVherein stands the spirituall gouernment of his Church?

Eph. 4. 12. Colo. 1. 13 A. Partly in collecting and gathering his Church, and the members of it out of the world, and from vnder the tyranny of the Diuell, Sinne and Death, And partly in keeping it, being collected and gathered in the way vnto life everlasting.

Isa. 9. 7. Ioh. 10. 28. Iude Epist. 1 vers.

Q. VVhat be the Lawes of Christ his spirituall gouernment, by which hee gouernes his Church & the members of it?

A. They are two:

First, his Word, namely the doctrine of the Prophets and Apostles, written in the old and new Testament.

Mar. 1. 14. Isa. 53. 1. Rom. 3. 27. Ier. 31. 33. 1 Cor. 4. 20

Secondly, the power and operation of his spirit in the hearts of his seruants.

Q. How doth Christ destroy the enemy of his Church?

Lu. 14. 27. Ps. 110. 1. A. By bringing confusion on them in his owne good time.

Q. VVhen doth Christ confound his enemies.

1 Cor. 15. 25. 2 Thes. 8. A. Partly in this world, Ps. 2. 9. & 150. 5. But most fully in the end of this world, in the day of Iudgement.

The

The fourth Principle.

The fourth Principle concerning the use and application of the meanes of mans deliverance from his miserable condition. Namely, What wee are to know and beleeve concerning our participation of Christ and his benefits, and how we are made partakers of them.

Q. HOw is Christ and his benefits auaileable to us?

A. By being made ours. For as other mens riches auaile nothing to helpe vs, being in debt, vnles they become ours so Christ and his benefits, vnlesse they become ours, profit is nothing, though he be abundantly rich.

Q. How may Christ and his Benefits be made ours?

A. If we bee made one with Christ, by the benefit of our vnion with Christ, we are made partakers of Christ and of all his benefits. Ioh.6.53. 56. Phil.3.9.

Q. How are wee united to Christ and made one with him?

A. As many as are vnited to Christ, are incorporated and made members of that mysticall body whereof Christ is the head, which the Scriptures set forth vnder the similitude of marriage. Eph.4.15. 16. & cap. 5.30.

Q. Wh...

Q. What manner of vnion is it whereby we are made one with Christ?

Eph. 5. 32. A. It is a mysticall vnion, our incorporation into Christ and vnion with him is a great mystery.

Q. How are wee to conceive of that our mysticall vnion with Christ?

1 Cor. 12. 12 Eph. 5. 30. 1 Cor. 6. 15. A. Thus: That our mysticall vnion with him is a most neere and reall vnion. That our whole person, body and soule are vnited to the body and soule of Christ so that we are members of his body, and of his flesh and bones. And by his flesh we are also ioyned to his Godhead, to his diuine nature; For that whereby we haue

Heb. 10. 20 fellowship with God, ioynes vs to God. Now by the flesh of Christ we haue our fellowship with God.

Therefore the flesh of Christ doth ioyne vs to God.

Q. What kind of vnion is it whereby we are ioyned to Christ

1 Cor. 6. 17 A. It is not a corporall vnion by toutching, mixture, or the like, but a spirituall vnion, 1. Cor. 6. 17.

Q. What are the meanes by which we are vnited to Christ spiritually?

A. They are two:

1 Cor. 12. 13 First, the Spirit of Christ, one and the

same

same spirit being both in Christ & in vs First in Christ and then in vs. 1 Ioh.3.24 & 4.23.

Secondly, faith; for faith also knits vs to Christ, and by faith we receiue Christ and his benefits offered vnto vs. Ioh.1.12.

Q. What is faith?

A. Faith is a speciall gift and grace of GOD, bestowed on his chosen, and wrought in their hearts, by the power of his Spirit, whereby they doe apprehend and apply Christ and all his benefits to themselues particularly. Ephes.2.8. Col.2.12. Tit.1.1. Iob.1.12. Rom.5.17. Gal.3.27.

Q. How doth a man apply Christ to himselfe, seeing Christ is now in Heaven, and he here on earth?

A. The applying of Christ is by an inward perswasion of the heart, a man being verily and particularly perswaded by the effectual perswasion of Gods Spirit, that his sins are forgiuē, & that God is his gracious & merciful Father in Iesus Christ. Psal.35.3. Rom.8.16. 1 Cor.12.

Q. How shall a man know that he is so perswaded by the perswasion of the Spirit of God?

A. By these two notes especially.

First, if hee finde in himselfe a loue to God, because of Gods loue to him, and that he loues God, because God hath loued him first. 1 Ioh.4.19

Se-

Secondly, if he finde himselfe inwardly rebuked for euery knowne sin, and that hee giues himselfe no liberty to continue in any knowne sinne.

Ioh. 16. 8.

Q. How are Gods chosen brought truly to beleeve in Christ?

A. God doth first prepare their hearts that they may be fit to receiue faith, and then he worketh faith in them.

Q. How doth God make their hearts fit to receive faith?

Ezech. 11. 16. Hos. 6. 1.

A. By mollifying, softning, and bruising of their hearts.

Q. How is the heart of man mollified and softned?

A. By being humbled and cast down.

Q. How doth God humble and cast downe the heart?

A. By working in man a knowledge and sight of his sinnes, both originall and actuall, and a true sorrow for them.

Q. How comes a man to have a knowledge and sight of his sins?

A. By the morall law of God. Rom. 3. 20. and Rom. 7. 7.

Q. What is the morall law of God?

A. It is that law that was first written in the heart of Adam in the time of his innocency, and since that, in tables of

Exo. 34. 28

stone

done in the dayes of Moses, and so publi- Deut.4.13
shed and committed to the Church for all & ca.20.4.
ages commonly called the decalogue or
ten Commandements.

Q. Where finde we the morall Law of God published and set downe?

A. The summe of it (namely) the ten Commandements we finde written, Exo. 20. from the 3. verse at the beginning of it, to the end of the 17. verse, but expounded in many places of Scripture. For so often as the Prophets and Apostles entreat of vertues and vices, they be the true Interpreters of the Law, and Christ himselfe expounds some of the Commandements, Math. 5.21.22.

You see now, I am come to the Commandements, but I purpose not to stand on them at large: hereafter God willing, I will intreat more at large on them, only now I will shew in generall what sinnes a man may finde in himselfe by the ten Commandements in order.

Q. What be the sinnes in generall that a man may finde in himselfe by the first Commandement?

A. First, his denial of God, his thinking there is no God all, Ps. 14.1. Ps. 10.4.

Secondly,

2. Secondly, his acknowledging of foure things to be his God, which indeed, is not God, setting his affection on it, fearing it, loving it, putting his trust and confidence in it.

Isai. 51. 12. 13. Phil. 3. 19. Ephes. 5. 5. Col. 3. 5. Ier. 17. 5.

Q. What be the sinnes in generall that a man may find in himselfe by the second Commandement?

Ezek. 8. 10. 12, 16. Rom. 1 23. 2 K. 17. 16 10 Col. 2. 23.

A. First, his worshipping of a false God. Secondly, his worshipping of the true God after a false manner.

Q. What be the sinnes in generall that a man may finde in himselfe by the third Commandement?

Mal. 6. 12. Mat 4. 6. 1 Cor. 10. 13.

A. Euen all those wrongs and indignities that are offered by him to the name and glory of God, by abusing his Titles, word and workes.

Q. What be the sinnes in generall that a man may find in himselfe by the fourth Commandement?

Isai. 85. 13. Neh. 13. 15

A. His prophaning of the Sabbath any way, as by doing any thing on that day that ought not to be done: whether it be a worke of his calling, or a work of the flesh. Or by leauing vndone the works of the Sabbath, which ought to be done.

Q. What be the sinnes in generall that a man may finde in himselfe by the fifth Commandement?

A.

A. His thinking, ſpeaking, or doing of any thing againſt the dignity that God hath beſtowed on others, in reſpect of age, place, or gifts. Pro.30.11. Iud. verſ.8. Rom.1.30

Q. What be the ſinnes in generall that a man may finde in himſelfe by the ſixth Commandement?

A His thinking, willing, ſpeaking, or doing any thing that may tend to the hurt or hinderance, eyther of his owne life, or the life of another. Gen.9.5.6.

Q. What be the ſinnes in generall that a man may find in himſelfe by the ſeuenth Commandement?

A. His thinking, willing, ſpeaking, or doing any thing to the hurt or hinderance either of his owne chaſtity, or the chaſtity of another. 2 Cor.7.1. 1 Theſ.4.3. 3,4.

Q. What be the ſinnes in generall that a man may find in himſelfe by the eighth Commandement?

A. His hurting or hindering by any vnlawfull way, the wealth or outward good eſtate eyther of himſelfe or of another. 2 Tim.5.8. 2 Pet.2.1. 1 Theſ.4.6.

Q. What be the ſinnes in generall that a man may finde in himſelfe by the ninth Commandement?

A. His hurting or hindering of the good name, eyther of himſelfe or of another, by any Math.7.1. Phil.4.8. 1 Cor.1.3.

any vntrue and vniust opinion or repute.

Q. What be the sinnes in generall that a man may finde in himselfe by the tenth Commandement?

A. All his euill lusts, both originall and actuall, euen all those euill thoughts and motions that are stirring in his heart, contrary to charity & the loue of others, though hee giue no liking or consent to them. Ier. 4.14. Mat. 15.19. Iam. 1.14.

Q. How is a man brought to a true sorrow for his sinnes?

A. By the fearefull and terrible curse of the Law of God.

Q. What is the curse of the Law?

Deu. 27.26. Gal. 3.10. 2 Cor. 3.7.

A. Both temporall iudgement and eternall damnation denounced for the least disobedience and breach but of one Commandemẽt of God, though it be but once in al a mans life, & that only in one thought without offering any hope of pardon.

Q. What is true sorrow for sinne?

Luk. 15 21. Ezr. 9. 6,7. Dan. 9.7,8. Act. 2.37.

A. A true touch of conscience, or compunction of heart, with a liuely feeling of Gods displeasure for sin, in such sort as a mã vtterly dispairs of saluatiõ, in regard of any thing in himselfe, & acknowledgeth that he hath deserued euerlasting cõfusion

Q. When a man is thus brought to a

sight

sight of his sinnes, and a true sorrow for them, and so made fit to receiue Faith, how doth God worke faith in him?

A. By working certaine inward motions in his heart, as the seeds of Faith, out of which faith bredeth.

Q. What is the first of those motions?

A. When a man being humbled, and cast downe vpon the sight of his sins, and with true sorrow for them: doth feele and acknowledge that he stands in great need of Christ, and of Gods mercy in Christ. Luke 1.53. Mat. 11.28. Luke 15.7.

Q. What is the second of those motions?

A. An hungring desire of that grace that is offered in Christ, and a longing to bee made partaker of it, as a man hungers and thirsts after meate and drinke.

What is the third of those motions?

A. A flying from the sentence and terror of the Law, and approaching to the throne of Grace. Gal. 3.24. Heb. 4.6.

Q. How doth a man being humbled, and sorrowing for his sinne, approach to the throne of grace?

A. Two waies: First, by an humble confession of his sins before God particularly, if they be knowne; and generally, if they be vnknowne. Luke 15.28. Psa. 32.5. 2 Sam. 12. 13.

De-

Hol. 4.2,3 Rom.8.26 Pſal.51.1.

Secondly, by craving pardon of his ſins with vnſpeakable ſighes and groanes, and ſending vp lawd cries to heauen for Gods mercy in Chriſt, neuer ceaſing ſo to do, till the deſire of his heart be granted.

Q. What followes after theſe motions?

Iſa.65.24. Iob.33.26 Mat.7.7. 1Tim.1.15 16.

A. After theſe motions, God, according to his owne gracious promiſe, imprints in the heart of a poore ſinner, by the worke of his holy ſpirit, a ſpeciall and particular perſwaſion of his loue toward him in Chriſt, and that his ſinnes are forgiuen him for Chriſt his ſake, and this ſpeciall and particular perſwaſion is a true and liuely Faith.

Q. Is every true Beleeuer in like meaſure and degree perſwaded of Gods loue towards him in Chriſt, and of the pardon of his ſinnes?

Rom.1.15. Luk.17.5.

A. No: ſhe re be different degrées and meaſures of Faith.

Q. What is the ſmalleſt meaſure of true Faith?

Mat.28.26

A. It is a perſwaſion in the heart of one truely humbled for his ſins, that his ſins are pardonable, and therfore deſireth the pardon of them, and with his heart euen with ſighes prayeth to God for the pardon of them: and this is called little faith,

faith, or weake faith, which is like smoaking flaxe, & like a graine of mustardseed. Isa. 4. 2. 8. Mar. 17. 20.

Q. What is the greatest measure of true Faith?

A. It is a full perswasion of the heart, whereby a Christian makes full account that God loues him in Christ particularly, and will bestow on him in particular, Christ and all his graces that pertaine to eternall life. Rom. 4. 20. 21. & 3, 8, 39.

Q. When comes a Christian to this full perswasion?

A. Not at the first, but after the sense, obseruation, and long experience of Gods loue towards him in Christ. Psal. 13. 1, 2 3, 4, 6. 2. Tim. 4. 7. 8

Q. How may a man know that his Faith is true and vnfained?

A. By the fruits of it, which are good workes. Gal. 5. 6. 1. Tim. 1. 5. Iam. 2. 18.

Q. What are the benefits that a true beleeuer receiues by his faith in Christ?

A. Perfect reconciliation with God, iustification in the sight of God, and sanctification. Rom. 3. 25. 1. Cor. 1. 30. Act. 15. 9.

Q. What is it to be iustified before God?

A. It is to be accounted iust in the sight of God, through the obedience of Christ. Rom. 5. 19. & cap. 10. 4. 2. Cor. 5. 21.

Q. Wherein stands our Iustification in sight of God?

A. In two things.

First, in the remission of our sinnes.

And secondly, in having Christs righteousnesse imputed to vs.

Q. What is the remission of our sins?

Col. 1, 21. 22. 1 Pet. 2, 14, 1 Ioh. 1, 7. A. It is our discharge and freedome from the guiltinesse and punishment due to our sinnes by the merits of Christ his death and sufferings.

Q. What is it to haue Christ his righteousnesse imputed to vs?

1 Phil 3, 8, 9 Rom. 4, many verse. 2 Cor. 5, 21. A. It is to be accepted before the iudgment-seat of God, and to bee accounted worthy of eternall life, by the merits of Christ his righteousnesse.

Q. Doe not the good workes of true beleeuers make them worthy of eternall life.

A. No: they do not.

Q. Why so?

Psal. 143, 2 Isai. 64, 9. Gal. 5, 17. A. Because they are not perfectly good, but stained with sinne, and imperfect through that corruption of nature that remaines in true beleeuers.

Q. To what vse thé serues good works?

A. They serue to these three purposes:

First, to glorifie God.

Mat. 5. 16. 1 Pet. 2. 12. 2 Pet. 1. 10. Secondly, to make our calling and election sure to our selues: and

Thirdly,

Thirdly, to the profit and good of our brethren. 1 Cor. 10, 23. 24.

Q. What followeth on Iustification in the sight of God.

A. Adoption is euer annexed to it, which is a power & priuiledge to be actually accounted the Children of God by Christ. Ephes. 1. 5. Ioh. 1. 12. Gal. 4. 5.

Q. What is it to be sanctified?

A. It is to be inwardly changed and renued in nature according to the image of God in righteousnesse and true holinesse. Tim. 3, 5. 2. Cor. 3, 18 Ephe. 4, 24

Q. How is Sanctification wrought?

A. By the power and vertue of Christ his death and resurrection, being made effectuall to such as are iustified by the diuine power & working of the holy Ghost, he thereby creating holines in their harts. Rom. 6, 4, 5 Col, 2. 12, 13.

Q. Wherein stands the worke of Sanctification?

A. In two things: In mortification or dying to sin, and in viuification or quickning to newnesse of life.

Q. What is mortification or dying to sinne?

A. It is a part of sanctification, whereby the power, tyranny; and strength of natural corruption is weakned, and by little and little abolished by vertue of Christ his death. Rom. 6, 6. 1. Pet. 4, 1.

Q. What is viuification or quickning to newneſſe of life?

A. It is another part of ſanctification, whereby inherent holineſſe being begun,
Epheſ. 2. 1. is ſtill increaſed more and more by the
1 Cor. 15. 45 vertue of Chriſt his reſurrection.
Phil. 3. 10. Q. In what part of man iuſtified, is Sanctification wrought?
1 Theſ. 5. 23 A. In euery power & faculty of his ſoule, and in euery part & member of his body.

Q. Is Sanctification wrought in all beleeuers equally and at all times alike?

A. No: it is wrought in true beleeRom. 8. 23. uers differently and by degrees, and it is
1. Cor. 13. 9 wrought in them in this life, onely in
2 Pet. 3. 18. part, and ſhall not be perfected in them before the end of this life.

Q. What is the effect and exerciſe of ſanctification?

A. It is repentance. For no man can or will truly repent, except he be iuſtified and indued with true faith. Though repentance doe firſt ſhew it ſelfe in ſuch as be truly conuerted, yet in the order of nature it followeth faith and ſanctification.

Q. What is repentance?

A. It is a turning from ſinne to God,
Iſa. 1. 16, 17 with a thorow change of the purpoſe of the
Ezek. 33. 11. heart and courſe of life from euil to good.
Act. 26. 20.

Q. Whence

Q. Whence comes this thorow change? 1 Cor, 7. 9.

A. From a godly sorrow, or a sorrow according to God.

Q. What is a godly sorrow?

A. It is a sorrow for sinne, whereby a man is greeued for no other cause, but onely for this, that by his sinnes hee hath displeased God, who hath beene to him a gracious and mercifull Father. Thus it was with [a] Dauid, & thus it was with [b] Peter, & thus it was with the [c] Woman. a Psal. 51. 1 b Ma. 27. 2 c Luk. 7. 44 compared with 47.

Q. What be the things that follow Repentance?

A. These two: First a continuall striuing against sin, a resisting of all motions and temptations to sinne, whether comming from our owne corruption, or from the suggestion of Sathan, or from the entisements of the World, euen to blood if need require. Heb. 12, 4. Ephes. 4. 2 Iam. 4. 4. 1 Pet. 5, 9.

Secondly, a bringing forth of new fruits worthy amendment of life. Mat. 3. 8. 1 Pet. 3. 11.

Q. How shall a man know that his repentance is true and vnfained?

A. By the generality of it in these two respects: First, if it extend to the abhorring and shunning of all known sins. Secondly, if it reach to the practise of al good duties that concerne him, according to Psal. 119 vers. 12 Psal. 139

Psal. 119, 6, 128. his measure of grace & strength giuen him.

Q. When is repentance to be practised?

Heb 3,7,13 1 Pet. 4,2. Psal 51. 1. &c. Amos 4,12 Gen. 35,1, 2,3, &c. A. The practise of it ought to be continuall, euen to day before to morrow, and continually. Yet at somtimes there ought to be more special practise, and renuing of it; as after great and greeuous sins committed: In feare of some iudgement hanging ouer our heads for our sins: Or when wee would fit our selues for receiuing of special mercies. Thus it was with Iacob.

Q. What are the signes of renued repentance after great falles?

A. They are seuen: set down 2. Cor. 7,11.

First, a care to leaue sinne into which a man hath fallen.

Secondly, a cléering of our selues, that is, an vtter condemning of our selues for the same and a crauing pardon for that sin.

Thirdly, an holy anger and indignation against our selues, for our carelesnesse in falling into sinne.

Fourthly, a feare, lest we fal into it again.

Fiftly, a desire euer after to please God.

Sixtly, a zeale to that purpose, seconding our desire to walke with God, and to feare and please him.

Seuenthly, punishment, and an holy reuenge vpon our selues for that sinne.

The

The fifth Principle.

Touching the ordinary and vsuall outward meanes of obtaining faith, and all good things that come by faith, and of the increasing of it.

Q. WHat outward means must we vse for the obtaining of faith, and all good things that doe follow faith?

A. The hearing of the word of God preached. Pro.29,18 Rom.10.14

Q. What is the word of God?

A. It is the will of God reuealed, needfull to be known to saluation, set forth in the holy Scriptures, and written in the Bookes of the old and new Testament.

Q. Are all things needfull for vs to know to saluation, contained in the holy Scripture?

A. Yes: For God being full of wisedome and goodnesse, hath in them set downe whatsoeuer is requisite for vs to know to saluation. 2Tim.3,15. 16,17.

Q. How doe we know that the Scriptures are the word of God, and the will of God reuealed?

A. By many infallible notes, as by the purity, the perfection, the antiquity, the maiesty of them in plainnes of speech, and the consent of one part of scripture with

another, but especialy by these two notes.

Ephe. 1. 13. First, by the evidence of the Spirit imprinted in the Scripture, and perswading us, that they are the very word of God.

Secondly, by the power of them over the conscience, and the wonderfull effect of them being truly preached, wee see in

Heb. 4. 12. 1 Co. 14. 24. 25. experience they doe humble men, and throw them downe as low as hell, and then raise them up againe.

Q. What neede is there of hearing the word preached, seeing wee may read it?

A. For two reasons.

Deut. 18. 17 18. First, because it is the ordinance of God, and his power to salvation.

Rom. 1. 16. Rom. 10. 14. Act. 8. 30. 31 1 Tim. 2. 15. Secondly, wee haue need to haue the word not onely propounded in grosse, but also expounded, rightly divided, and applied by the ministery of it, by such as are called to that office.

Q. What is the vse of the word of God preached?

Rom. 10. 14 17. A. In respect of Gods chosen it serues:

Rom. 1. 17. 1 To breed faith in their hearts: and

2 Cor. 2. 16. 2 Then to increase it.

In respect of the reprobate, it serues throw their owne corruption as an occasion of their further damnation.

Q. How must the word of God preached

ched be heard, that it may bee effectuall to saluation?

A. First, with an hungry heart, desiring it as the food of our soules. 1 Pet. 2. 8. Iam. 1. 19.

Secondly, with an attention.

Thirdly, mixing it with faith. Act. 16. 14.

Fourthly, submitting our selues to it in feare and trembling, euen when wee are iustly reproued. Heb. 4. 2. Isai. 66. 1.

Fiftly, hiding it in our hearts, that we may frame our liues & cõuersations by it. Psa. 119. 11. Luk. 11. 28.

Of the Sacraments in generall.

Q. What other outward meanes must bee vsed for the encreasing and confirming of Faith?

A. The receiuing of the Sacraments and Prayer. Rom. 4. 11. Mar. 9. 24.

For by the Sacraments faith is quickned and strengthened, and doth more fully and comfortably apply Christ and his benefits vnto vs. *Reason.*

Q. What is a Sacrament?

A. It is an holy ordinance of God, which he hath appointed to be vsed in his Church adioyned to the preaching of the word, whereby Christ and his benefits are by such outward rites as he hath prescribed, signified, exhibited, and sealed to them Gen. 17. 11. 1 Cor. 11. 22. &c. Galat. 3. 1. Rom. 4. 11.

them that truly beleeue in Christ.

Q. What things are to bee considered in a Sacrament?

A. These two things.

First: the parts of it.

Secondly, the agreement and proportion of those parts.

Q. What be the parts of a Sacrament?

A. These two: The signes appointed to bee vsed: and the things whereof they are signes.

Q. How are these signes that are to be vsed in a Sacrament distinguished?

A. Thus: they are either representing signes, as the outward elements that are to be vsed in a Sacrament: or applying signes, as the actions that are to be vsed about those elements in the administration and receiuing of the Sacraments.

These we shall see when wee come to handle the Sacraments seuerally.

Q. How many Sacraments bee there?

A. Two and no more: (namely) Baptisme, and the Supper of the Lord.

Q. Why bee there onely these two Sacraments and no more?

A. First, because Christ the maker & Mediator of the new couenãt, ordained these, and no more, as seales of that Couenant.

And

And secondly, because wee can haue no more inward grace applyed to vs, than Christ and his saving graces, which are fully represented and sealed vp vnto vs in these two Sacraments. 1 Cor. 10, 1,2,3. and cap. 12, 13.

Q. What difference is there between Baptisme and the Supper of the Lord?

A. Besides the difference in the signes and sacramentall rites; there is this difference betweene them.

Baptisme is a Sacrament of new birth, of entrance into a couenant with God, of incorporation and ingrafting into Christ, and of admission into the Church of God, and therefore we are once only baptized. 1 Tim. 3,5 Gen 17,12 Rom. 6,3. Mat. 28,19 n.

But the Supper of the Lord is a Sacrament of confirmation of Faith, of renewing Gods couenant with vs, and of ours with God, and of further nourishing of our soules to eternall life, & therefore we are often partakers of it. 2, Chr. 30, 9.8. 1 Cor. 10. 2 3,4: 1 Cor. 11, 24,25,26,

Of the Sacraments of Baptisme.

Come we to the Sacraments seuerally, and first of Baptisme.

Q. WHat is Baptisme?

A. It is a Sacrament of the new Testament, wherein by the Ministers once washing with water, in the name

name of the Father, the Son, & the Holy
Mat. 28. 16. Ghost, is represented & sealed to the right
Eph 5. 20. Receiuer, the powerfull washing of the
Ioh. 2. 5. blood of Christ and of the spirit of Christ
Gal. 1. 27. and so his ingrafting into Christ, his new
1 Cor. 6. 11. birth, and his entrance into the Cove-
nant of grace.

Q. What be the parts of this Sacrament?

A. The signes appointed to be vsed in it, both representing, and applying, and the things whereof they are signes.

Q. What representing signes be there in this Sacrament?

Ioh. 1. 31. A. Onely one (namely) the outward
Act. 8. 36. 38 element of water, set apart by the word
Eph. 5. 26. of God and prayer to an holy vse.

Q. What bee the things signified by water in Baptisme?

Ep. 5. 15. 26 A. The blood of Christ, and the Spi-
1 Cor. 6. 11 rit of Christ.

Q. How stands the proportion be-
twecne the water of Baptisme, and the
blood of Christ, and the spirit of Christ?

A. Thus: as materiall water serues
to wash away the filthinesse of the body
1 Ioh 2. 7. so the blood of Christ that is the fruit of
Eze. 36. 25. his death, and the spirit of Christ, sent
to clense the soule of a right Receiuer of
Baptisme from the filthinesse of sinne.

Q. Wh

Q. What bee the applying signes in the Sacrament of Baptisme?

A. They are the action of the Minister, and the action of the party baptized.

Q. What is the action of the Minister?

A. It is the action of washing, by dipping or sprinkling the body of the party baptised, with the element of water, in the name of the Father, the Sonne, and the Holy Ghost. Ephe. 5.26. Act.8.36. Mat.28.19.

Q. What are the things signified by the Ministers washing, by dipping, or sprinkling of the body with the element of water?

A. These two.

First, sprinkling of the soule of the party baptised, with the blood of Christ, to the washing away of the guilt of all his sins. Act.22.16.

And secondly, a cleansing of his soule by the Spirit of Christ, from the filthinesse of his sinne, which is his spirituall regeneration or new birth. Tim. 3.5. Rom.6.3. 4. 5.

Q. How stands the proportion betweene the outward washing, by dipping, or sprinkling with water and these spirituall hings?

A. Thus: as washing by dipping or sprinkling with water, doth indeed cleanse the body, & take away the filthines of the body

Rom.3,24, 25. Rom.5,9, 1 Cor,6,11 body, so the blood of Christ (that is) the merit of his death applied & received, & the Spirit of Christ being powerfull in the party baptized, do indeed cleese the soul both from the guilt & from the filthines of sin.

Q. What is the action of the party baptized?

A. It is twofold.

Act.8,35. Q. What is the first?

A. It is the offering and the giuing of his body to be washed with the water of Baptisme, by the hand of the Minister.

Q. What is signified by that offering and giuing his body to bee washed with the water of Baptisme, by the hand of the Minister.

A. The consecrating and giuing of himselfe to the Lord, promising to beleeue all his promises, and to obey all his commandements, and vtterly to renounce the flesh, the world, and the diuell: 1 Pet. 3.21. there called the stipulation or interrogation of a good conscience.

1 Pet.3,21.

Q. What is the second action of the party baptized?

Act.2,38. A. It is the receiuing of the outward washing by water, as appeares like wise in the Eunuch. Act. 8.38.

Q. What signifieth that receiuing of the

the outward washing by the water? Mar. 16, 16 Act. 8, 37. & cap. 10, 43. & 48. compared.

A. A receiving of the inward washing by the blood of Christ, and by the spirit of Christ, the party baptised beleeving in Christ, and repenting of his sinnes.

Q. Doth the inward washing alwaies accompany the outward washing?

A. No: though God for his part do ever offer it at the present to al, yet only Gods elect do effectually partake of that inward washing, and that whensoever by the spirit and by faith they are united to Christ. 1 Co. 10, 25 1 Pet. 1, 2. Col 3, 27.

Q. How farre forth doth Baptisme being effectuall to Gods chosen, cleanse them from sinne?

A. It cleanseth them from the guiltinesse of all their sins, both originall and actuall, and as well committed after baptisme as before. 1 Cor. 6, 3. 10, 11. 1 Joh. 1, 7. Isai 1, 18.

Q. What necessity is there of being partakers of the Sacrament of Baptisme?

A. There is not an absolute and simple necessity of it to salvation; for want of Baptisme when it cannot be had, doth not condemne, but the contempt of it when it may be had; yet that is a pardonable sinne: but there is a necessity of Baptisme in part, and that in two respects:

First, in respect of Gods commande-

ment.

ment, who hath inioyned vs to vse it.

And secondly, in regard of our weakenesse, who haue need of all helpes that may strengthen our faith.

Q. Who are to be admitted to the Sacrament of Baptisme?

A. All such as bee in the couenant in likelihood, or in the iudgment of Charity.

Q. Who be those?

A. Either persons of riper yeares, Act. 2.38. & cap. 8. 37. that ioyne themselues to the true Church of God, and make profession of the true faith of Christ.

Or infants borne of Christian Parents, for infants of beleeuing Parents are in the Couenant of grace, [a] according to the promise of God, [b] and the promise belongs to all beleeuing Parents.

a Gen. 17,7.
b Ac. 2. 39.
1 Cor. 7. 14.

Of the Lords supper.

Now to the other Sacrament, (namely) the Sacrament of the Lords Supper.

Q. What is the Lords Supper?

A. It is also a Sacrament of the new Testament, wherein by the Ministers blessing and deliuering of bread and wine, according to the institution of Christ, is signified, exhibited and sealed to the right Receiuer, the nourishment of

Mat. 26. 26. 27. 28. Luk. 22. 19. 20.

the

the soule to eternall life, by the body and blood of Jesus Christ crucified, and so his further growth in Christ, and his further confirmation in the Covenant of grace. 1 Cor. 11. 23, 24, 25. 27. 1 Co. 12, 13

Q. What be the parts of this Sacrament?

A. The signes appointed to bee used in it both representing and applying, and the things where of they are signes.

Q. What be the representing signes in this Sacrament?

A. They are two, (namely) bread and wine blessed and set apart, by the recitall of the promises of God, and prayers used to that purpose, from their common uses to an holy use in the Sacrament, as appeares in the institution. Mat. 26, 26 27 1 Cor. 16.

Q. What be the things signified by bread and wine in the Sacrament of the Lords Supper?

A. The body of Christ, & blood of Christ.

Q. How stands the proportion betweene the bread and wine in the Sacrament of the Lords Supper, and the body and blood of Christ?

A. Thus: as bread and wine serue by Gods blessing on them to preserue the naturall life, and to strengthen the body of man: So the body and blood of Christ (that is) the merit of his death and benefit, 1 Co. 10. 17 Ps. 104, 15. Io. 6, 54, 55 vers. 18.

C

fit of his passion, serue to nourish and strengthen both the body and soule of the right receiuer of the Sacrament to eternall life. And for this cause Christ calls himselfe the bread of life.

Q. Why bee there two representing signes in the Sacrament of the Lords Supper?

Ihh.5.26. A. For two reasons:

Acts.7 36. First that wee might know that in

Mat.28,19. Christ we haue whole perfect spirituall nourishment, and whatsoeuer is requisite to saluation.

Ac.22,16 Secondly, for a more liuely representation of Christ his death & passion, in which his blond was separated from his body.

Q. What be the applying signes in the Sacrament of the Supper?

Tit.2,5. A. The Action of the Minister, & the ac-

Rom 6.3. tion of the Receiuers of the Sacrament.

4,5. Q What is the action of the Minister?

A. It is two-fold.

Q. What is the first?

Mat.26,26 A. The breaking of the bread, and the

Mat.14,22 powring out of the wine.

Acts.2,42. and 20.7. Q. What signifieth the breaking of the bread, and the powring out the wine in the Sacrament of the Lords Supper?

A. The breaking of the body of Christ

and

and the shedding of his blood, that is, his enduring of infinite torments in his passion both in his body & soule for Gods chosen. 1 Co 11,24 Mat. 14,24

Q. How stands the proportion between the breaking of the bread, and the powring out of the wine in the Sacrament of the Lords Supper, and the breaking of the body of Christ, and the shedding of his bloud?

A. Thus: as the bread is broken, and the wine powred out, that they may be receiued to the refreshing and nourishing of the body:

So Christ his body was broken, and his bloud shed on the Crosse (that is) he suffered infinite torment on the Crosse, that he might be receiued by true beleeuers, to the comfort and nourishing of their soules to life eternall. Isa. 53, 5.

Q. What is the second action of the Minister.

A. It is the giuing of the bread broken & the wine powred out into the hands of the Receiuers, Mat. 26, 26, 27. Marke 14, 22, 23, Luke 22, 19, 20.

Q. What is signified by the Ministers giuing of the bread broken, and the wine powred out into the hands of the Receiuers.

A. Thus much: that God doth offer Christ his body and bloud to all, yea, to hypocrites, and giueth his body and bloud indeed, to the right receiuers of the Sacrament, to nourish their soules to eternal life.

Ioh.6,32. 50,51. For together with the signes, God doth truely offer the thing signified.

Q. How stands the proportion betweene the Ministers giuing of the bread broken, and the wine powred out into the hands of the receiuers, and the action of God, his offering of the body and bloud of Christ to all, and giuing of Christ his body and bloud to the right receiuers?

A. Thus: as the Minister giues the bread and wine to euery Communicant seuerally, so God doth offer euery one liberally, and doth giue to euery right Receiuer particularly the body and bloud of Christ, that is, the merit of his death, and the benefits of his passion.

Ioh.6,32. 1Co.10,16

Q. What is the action of the Receiuer of the Sacrament of the Lords Supper?

A. It is twe-fold.

Q. What is the first?

A. It is the taking and receiuing of the bread and wine into his hand.

Q. What signifieth the taking and receiuing of the bread and wine into his hand?

A

A. A ſpirituall apprehending and receiuing of the body & bloud of Chriſt (that is) the merit of his death by the hand of faith. Ioh. 1. 12. cap 6. 25.

Q. What is the ſecond action of the Receiuer?

A. It is the eating of the bread, and drinking of the wine, to the nourishment of the body.

Q. What ſignifieth the eating of the bread and drinking of the wine in the Sacrament?

A. A ſpirituall feeding on the Body and blod of Chriſt, that is, an applying of the merit of his death by faith, to the comfort & nourishment of the ſoule to eternall life. Ioh. 6. 56. 1 Co. 10. 16 Ephe. 3. 14 Ioh. 5, 20, 12.

Q. Is our feeding on the body and bloud of Chriſt in the Sacrament, onely ſpirituall and not Corporall?

A. Yes verily; though Chriſt his body and blond be truely giuen and receiued in the Sacrament, yet they are not giuen and receiued corporally, but ſpiritually and ſacramentally. Ioh. 6. 63.

Q. How ay it appeare that Chriſt his body and bloud are not corporally giuen and taken in the Sacrament?

A. By theſe reaſons.

Firſt, we receiue the body and bloud of Chriſt in the Sacrament, as the Diſciples

of Christ did in the first institution of it.

And the body and blood of Christ were not corporally receiued by them, but onely spiritually.

Secondly, Christ his body is ascended & taken vp into heauen, & the heauens must containe him to the end of the world.

Acts.3, 11.

Thirdly, Christ hath but one body and that a true body, and such as cannot be in many places at once, and it filleth a place whersoeuer it is, and may be both seene and felt, &c.

Heb.2, 14. Ma. 28,6,7 Luk.24.39. Ioh.20,27

Thus farre touching the substance of the Sacrament: Now concerning the Persons who are, or may be partakers thereof.

Q. Who are to be partakers of the Sacrament of the Lords Supper.

A. All that haue béene baptised, and are of yeeres and sound iudgement, and able to examine and prepare themselues, that they may come vnto it worthily.

Exo.12.26 27. 1Co.11,27 28,29.

Q. How ought euery Christian when he comes to the Sacrament of the Lords Supper to examine and prepare himselfe that he may come vnto it worthily?

A. He ought to search and try him selfe whether he haue in him those things that are required in euery worthy Receiuer:

Q. What

Q. What are those?

A. They are six in number.

Q. What are those?

A. The first is an holy desire of the Sacraments, & a cheerfull comming to it. Deut.6,15

For in all the duties of Gods worship Psal.110,3 cheerfulnesse is required. Ro.11,12. 13.

Q. What is the second?

A. The second is a measure of sound knowledge, touching the things and actions, in and about the Sacrament and the use of them. Prou.19.2. 1 Co.12,29

For without knowledge the heart cannot be rightly affected.

Q. What is the third?

A. The third is a true and a lively faith in Jesus Christ crucified.

For in the Sacrament Christ is represented to us in no other estate, then that he was in when he was on the crosse, as appeares in the first institution. Mat.26.26 27.28.

Q. What is the fourth?

A. The fourth is true and unfained repentance.

For the heart or life, being defiled with any knowne sinne, not repented of, it polluteth and defileth all the holy things of God to that party. Tit.1,15.

Q. What is the fifth?

Psal. 85,0. Ps.119,116 A. An vnfained and godly purpose of amendment of life.

Q. What is the sixt?

A. A loue to God for his mercy, appearing in the great work of our redemption, and a loue to all that beare the Image of God; and especially to such as are renewed according to the Image of God, in holinesse and righteousnesse, and are the members of Iesus Christ crucified.

1Cor.19, 16,17. Ioh. 13,34, 35.

For in this Sacrament wee make open profession of our vnion with Christ, and with his Church.

Q. How ought euery Christian to behaue himselfe in the receiuing of the Sacrament?

Psal. 5.7. 1Co.14.40 Acts.1, 12, 2cap.26.

A, With reuerence and seemly gesture of his body, with diligent attention to that which is done, during the time of the whole action: and

With a serious consideration of the things and actions vsed in the Sacrament. And a thankfull remembrance of the death of Christ.

1Co.11.20 Q. How ought euery Christian to behaue himselfe after the receiuing of the Sacrament?

Ioh. 6. 57. Ioh.15.5. A. Hee must endeauour vnfainedly to finde and feele the fruit of it in himselfe, (namely)

(namely) an increase of faith in Christ, and of his loue to all Gods children. A greater measure of dying to sinne, and a greater care to liue in newnesse of life. Gal. 2. 20

For none touch Christ with a true faith, but they receiue vertue from him. Mar. 5. 28. 30.

Hitherto of the Sacraments, Now of the other meanes of increasing and confirming of Faith (*namely*) Prayer.

Of Prayer.

Q. WHat is prayer?

A. Prayer is an humble, hearty, and holy request, made according to Gods will, and offered vp by faith to God in the name of Christ, for things needfull either for body or soule. Phil. 4. 6. Dan. 9. 8, 9. 1 Sam. 1. 15 Psal. 42. 4. 1 Ioh. 5, 14. Ioh. 14. 15. 1 Tim. 2. 12

Q. What necessity is there of vsing prayer?

A. Prayer is necessary in foure respects especially.

Q. What is the first of those?

A. The first is because God hath commanded it. Psa. 55. 15. Mat. 7. 7. 1 Thes. 5. 1.

Q. What is the second respect?

A. The second is for the supply of our wants: For euery one wanteth many things, both spirituall and temporall, and where should wee seeke for supply of our

wants

Iam.1,17. wants, but at the hands of God, the fountaine of all goodnesse, the author and giuer of all good things,

Q. What is the third?

A. For the exercise of our faith Mat. 6, 41, watch and pray, that is, be vigilant and carefull in the practise of this duty, that yee may be stronger in faith, and enabled to resist the force of sinne.

Q. What is the fourth?

1 Kin.8.25. Mat.7,7. Luk.11,13 A. That we may enioy the Lords promise of helpe, deliuerance, protection, and spirituall graces and good things.

Q. To whom must wee direct our prayers?

A. To God alone: euen to one God in Trinity and none other, and that for these reasons:

Gen.17,1. Psal.115,3 Eph.2,20. Phil.1,4,6. First he to whom prayer belongs, must be able and willing to giue vs whatsoeuer we pray for; but God onely is so.

Secondly, to him in whom wee pray, there must bee knowledge of our hearts.

Exo.14,15 1 Sa.1,13. Act.1,24. Because prayer sometimes is (suspirium cordis) but a sight or a secret lifting vp of the heart.

Rom.8,27. But the Lord is the onely searcher of the heart.

Rom.10.14 Thirdly, prayer must go no further then faith.

But

But we must beleeue onely in God: Therefore to God onely must we pray.

Q. In whose name must we pray?

A. In the name and mediation of Christ onely, and that for these reasons: Ioh.16,24.

First wee are commanded in the word of God, to pray to God in the name of Christ onely. Heb.4,15. 16.

Secondly, in the name of Christ onely wee haue promise to be heard. Ioh.14,13. 14.

Thirdly, Christ is the onely Mediator betweene God and man, both of redemption and intercession. 1Co.1,20. 1Ioh.2,1,2 Rom 8,34. 1Tim.2,5.

Fourthly, in Christ alone we are made the children of God, and haue liberty to call him Father. Gal.4,4,5.

Q. What is it to pray in the name of Christ?

A. It is to beseech God to heare our prayers, not for any thing in vs, or any other, but onely for the merits of Christ Iesus continually offered to him for vs: Dan.9.18,Heb.10.19. &c. Dan.9,18. Heb.10,19 &c.

Q. In what manner must we pray?

A. For the right forming and framing of prayer, three things are required.

Q. What is the first of those?

A. The first is knowledge and vnderstanding; we must know what things may

1 Ioh. 5. 14. 1 Co. 14. 15. may lawfully be asked, and how God will haue them asked: we may not aske things simply promised, with condition, as spirituall things appertaining to eternall life & saluation: Nor temporall things, which are promised with condition, may we pray for absolutely or without condition.

Q. What is the second?

A. The second is an earnest desire of grace for the supply of our wants.

Q. What is the third?

Psal. 143, 8 Mar. 11, 24 Rom. 10. 1. Mar. 11. 23 1 Ioh. 5. 14. 15. Iam. 1, 6. A. The third is assurance to be heard, submitting our selues to the will of God for the time, and for the manner of granting our requests.

Q. Whereupon is our assurance to be heard, grounded?

A. On two things.

First on the promise of God. Psal. 50. 15. Psal. 65. 2. and.

Secondly, on the meditation of Christ, Ioh. 16. 23. Heb. 4. 15. 16.

Q. What things must wee pray for?

A. Onely for those things which concerne the glory of God, and our good in this life and our everlasting saluation in the life to come, all which things are comprehended in that forme of prayer which Christ hath giuen vs, namely, Our Father

which,

which art in heauen, &c. set downe Mat. 6. from vers. 9. to the 14. Luke. 11. 2. 3, 4.

Q. What are the things there prescribed to be prayed for?

A. These are:

First that Gods name may be glorified.

Secondly, that he may rule and raigne in vs by his Word and Spirit.

Thirdly, that we may both doe and suffer what he willeth, with willingnesse and cheerefulnesse.

Fourthly, that hee would giue vs all things needfull for this life, & that we may depend and rely vpon his good prouidence, for all the meanes of this temporall life.

Fiftly, that for his infinit mercies sake, he would forgiue vs all our sinnes, and receiue vs graciously into his fauour.

Sixtly, that he would be present with vs, with the power of his grace; and strengthen vs against all temptations vnto euill.

Q. For whom must we pray?

A. For our selues and for others. Psalm 50. 51. Iam. 6, 16.

Q. May we pray for all other men?

A. For all mankinde, or all men as they make one whole body together. We may not pray; but for others yet liuing in the world, of all sorts, places, and conditi-

nos

1 Tim. 2, 1. 1 Ioh. 5. 16. ons what soeuer wée may pray, vnlesse it bée apparent that any one hatt sinned against the Holy Ghost.

Of our gesture in Prayer.

Q. What gesture of body must be vsed in praying?

Ma 26, 30. Luk. 22, 14 Eph. 3, 14. 1 Kin. 8, 54. Lam. 3, 41. Ioh. 17, 1. 1 Sam. 1, 10. 2 Kin. 20, 3. A. Such as doth best expresse and shew forth the inward reuerence, humility earnest desire and affiance of the heart, as casting down the body, bowing of the knees lifting vp of the hands & eyes to heauen, shedding of teares, and such like.

Q. Are these gestures alwaies necessary in praying?

Luk. 18, 13 Psal. 6, 6. 2 Sam 7, 18 Psal. 143, 8 1 Co 14. 40 A. No: they are not absolutely and alwaies necessary, so that the heart be lifted vp to God, & nothing be done against good order, and vnbeseeming the company with whom we pray, or superstitiously.

Q. In what place must we pray?

1 Tim. 2, 8. Mal. 1. 11. Io. 3, 20, 21 Act. 11, 5 A. Prayer may be made in euery place, its not tied now to any one place more then to another in regard of holinesse; but onely in respect of order, as the publike place of meeting for the worship of God, best fitteth common prayers, and a priuate place best fitteth priuate prayer.

Q. When must we pray?

A. Continually and at all times.

1. Thes.

1 Thes.5, 17, Ephes. 6, 18, Luk. 18, 1.

Q. How must we pray continually?

A. Thus: either by set and solemne prayer, and that vpon set and solemne occasions, as at the beginning of the works of our callings, at the receiuing of the creatures of God, as meat, drinke, and such like, at our going to rest, or vpon a sudden, by a secret lifting vp of our hearts to God, according to the present occasion. Psal. 55. 17 & 92. 27. Col. 3, 12. 1 Tim. 4, 45 Nehe. 2, 4

Q. Must set and solemne prayer bee vsed onely at set times. and vpon ordinary occasion?

A. No: it must sometimes be vsed extraordinarily, and we must sometimes set apart more then ordinary time, and giue our selues wholly to solemne prayer, as when we either feare some great affliction or heauy iudgement to come vpon vs: or when it is already come on vs; or when we would obtaine some needfull grace either for body or soule. Ps. 119, 62. 164. Hos. 14. 3. 1 Cor 7. 5.

Q What helpe must we vse to make vs pray more earnestly on extraordinary occasion?

A. The exercise of fasting: 1 Cor. 7. 5.

Q. What is fasting? Ioel. 2, 16. Ezra. 8, 21.

A. It is an abstaining from all sustenance of the body, and from all the delights

Heſt.16. Nehe.15.4 lights of the ſenſe for a time, that thereby wee may bee fit thorowly to humble our ſelues: and more earneſtly to ſeeke the face and fauour of God.

The ſixt Principle.

Touching the eſtate of Man after hee hath led a ſhort life here in this World.

Q. AFter a man hath liued here in this world for a time, what followeth?

A. Death.

Q. What is death?

A. It is the enemy of nature, or the end of naturall life, euen a ſeparation of the ſoule from the body. 1Co.15,19

Q. Muſt all men die?

A. Yes verily, all both good and bad, both the godly and true beleeuers, and the wicked and vnbeleeuers muſt die, ſaue onely ſuch as ſhall be found aliue at Chriſt his comming to iudgement, to them a change ſhall be in ſtead of death. Pſa,49,16, Pſa.89,48, Eccle.7,16 Heb.9,27. 1Co.15,51

Q. Death being a puniſhment of ſinne, how is it that the godly & true beleeuers die, to whom all ſinnes are forgiuen?

A. Death to the godly & true beleeuers is not a puniſhment of ſin, but thorough the

the death of Christ, a good thing, and a blessing of God, and that in three respects:

First, it giues rest to them, and deliuers them from all the painefull labours and miseries of this world; and hence it is called a sleepe. Act.7.60. 1Co.15.18 1The.4.13. 14. Reu.14.13

Secondly, it is an vtter abolishing of sin, & the accõplishment of their mortification. Rom.6.7.

Thirdly, it is a passage and entrance, by which their soules enter immediately into heauenly glory. Eccl 12.7. Luk.16.22 &ca.23.43 hil.1.23. 1 Cor.5.1. Heb.9.2.7.

Q. What followeth immediatly on the death of euery man?

A. Two things:

First, particular iudgement, namely, the sentence of particular absolution, or of particular condemnation.

Secondly, the conueyance of the soule immediately by the power of God, and the ministery of Angels, into a state either of happinesse or misery. Luk.16.22. 23.

Q. What shall follow after particular iudgement.

A. A day of generall iudgement, at the second comming of Christ, wherein all men that euer haue bẽn, are now, or shall be hereafter, shall be iudged: and euery one shal receiue according to his workes. Eccl 12.14 Mat.12.36 Acts.17.31 2Co.5.10

Q. When shall the day of generall iudgement be?

Mat,24,36 Ma,13,32, Acts,1,7,

A. The time of it is vncertaine, no man can know or set down the day, weeke, moneth, yeere, or age wherein it shall be: Christ himselfe as man in the dates of his flesh had no expresse notice of it.

Q. Why is the time of that day of generall iudgement vncertaine?

The 5,15 the end of the 6, vers.

A. That from the vncertainty and suddennesse of it, wee might learne to be alwaies prepared and ready for it.

Signes fore-shewing the last Iudgement.

Q. What signes bee there fore-shewing the last and generall Iudgement?

A. The signes fore-shewing it are of two sorts.

Some going before, and further off from the cōming of Christ to Iudgement, and some neerer to his comming, and ioyned with it.

Q. What are the signes foregoing and further off from Christ his comming to Iudgement?

A. They are these:

Mat.24,14 2Thes. 2,3 1Tim,4.1,

First, the publishing of the Gospell throughout the whole world.

Secondly, an apostacy and departure of most men from the faith, and from the truth of Religion.

2Thess.2.3 4,5.

1Joh.2

Thirdly, the reuealing of Antichrist the

the man of sinne and child of perdition. Mat 25.12

Fourthly, common corruption in the manners of men, with security and creeping deadnesse of heart. 37,38,39. Luk.17.26 to the 30& 2 Tim.3.1.

Fiftly, great and grieuous calamities in the world and in the Church. Math.24, 6,7,8,9,10,11,24. 1 Thes.5,3 Rom11,25

Sixtly, the calling of the Iewes to the faith of the Gospell.

Q. What are the signes neerer to the comming of Christ to iudgement, and ioyned with it?

A. The shaking of the powers of heauen, the darkening of the Sun and Moone, the falling of the starres from heauen, the flering of the whole frame of heauen and earth, and the dissolution of the whole world, which is called the signe of the Son of man. Ma.24.29. 30. 2Pe.3.7.10 11.

Q. What shall follow after these things?

A. The comming of Iesus Christ, who shall be Iudge of the whole world. Mat.24.30 Act. 10,42

Q. In what manner shall Christ come to iudgement?

A. He shall in his humane visible body suddenly like lightning breake forth through the heauens, & come in the clouds, with great maiesty and glory, with an infinite hoast of elect Angels, and with the voice and shout of an Archangell, and the Acts.1,11. Mat.24.27 30. 2 Thess.1.7 1 The.4,16 Iude v.14. Mat.25,31

trumpet of God, and shall sit down on the glorious throne of Iudgement.

Q. What shall follow after that Christ is set in his throne of iudgement?

Mat.25.32 Iud. ver.6. A. The citing & presenting of all men both quicke and dead, & the diuels also before his glorious throne to iudgement.

Q. How shall all men bee cited to iudgement?

Ioh.5.25. 28.29. Mat.24.31 1Co.15.52 Iob.19.26 27. A. By the voice of Christ vttered by the ministry of Angels, euen by that shout and trumpet of the Arch-angel which shall be so powerfull, as that it shall change the liuing in the winkling of an eye, & cause all the dead to rise again, euery one with his own body, & euery part & parcel thereof.

Q. Shall the elect & reprobate be raised from the dead without any difference?

Iohn.6.54. 1Co.15.20 22,45. A. No: though they shall both be raised by the same almighty voice and power of Christ, yet it shall be with this difference: The Elect shall be raised as members of Christ his body, by vertue of his resurrection. But the Reprobate shall be raised by the power of Christ as he is a Iudge, and by vertue of Gods curse set down, Gen. 2, 17. that that sentence may be verified on them.

Q. Shall the dead rise againe in the same bodies wherein they liued on the earth?

A. Yes verily, in the ſame bodies for ſubſtance, but altered in quality, and made immortall and incorruptible, and able to abide for euer in that ſtate, whereto they ſhall be iudged. 2 Co. 5. 10. 1 Co. 15. 52 53.

Q. What difference ſhall there be betweene the bodies of the elect & of the reprobate, being raiſed from the dead?

A. This difference:

The bodies of the Elect ſhall be glorious, powerfull, free from all paſſion and ſuffering, and like vnto the glorious body of Chriſt. 1 Cor. 15. 43. 44. 49. Phili. 3. 21

But the bodies of the Reprobate, ſhall be on the contray, full of vncomelineſſe and vply to looke on, agreeable to the guiltineſſe of their conſciences, and lyable to ſuffer extreame torments. Dan. 12 2. Ioh. 5. 29.

Q. How ſhall all men bee preſented before Chriſt his throne of iudgement?

A. The Elect ſhall with great ioy bee caught vp into the ayre to meet the Lord.

And the reprobate, with the diuell and his Angels, ſhall with extreame horror and confuſion, be forced to come before him. Luk. 21. 28 1 Lhe. 4. 17 Luk. 21. 26

Q. What neede is there, that the dead ſhould be brought to iudgement, ſeeing particular iudgement was giuen of them before, whether they be good or euill? Reu. 6. 15. 16, 17.

A. It is needfull for two cauſes:

3 Cor. 5. 1 First, because that first iudgement pertaines onely to the soule; but the latter to the whole man, both to body and soule.

Secondly, that that particular iudgement may bee made manifest before all men, and that there may bee a more manRom. 2. 5. fest declaration of Gods iust iudgement.

Q. What shall follow after that all men and euill Angels are cited and set before the throne of Christ?

A. A separation of the elect from the Mat. 25. 32 reprobate. Christ shall then set the elect as 33. sheepe on his right hand, and the reprobate as goates on his left hand.

Q. What shall follow after that separation?

A. The act of iudgement, wherin the elect shal be first acquitted, & then by way of apMat. 25. 34 probation shal ioyne with Christ in iudgLuk 22. 30. ing of the reprobate, both men & Angels. 1 Co. 9, 1, 3

Q. How shall Christ proceed in the act of iudgement?

A. Thus: he shall first examine & try euery mans particular cause, and after tryall and examination made, giue sentence.

Q. How shall euery mans particular cause be tryed?

A. By his workes. 1 Co. 2, 13, 2 Co. 5, 10.

Q. Why shall men be tryed at the day of iudgement by their workes.

A. Because

A. Because workes are open and manifest signes and testimonies either of faith or of vnbeliefe: Ma. 12. 36. 37. Iam. 2. 18.

Q. How shall mens workes bee then made manifest.

A. Thus: the Lord who certainely knoweth all the thoughts, words, and workes of men, shall then by his mighty power so enlighten the conscience of euery one, as it shal perfectly remember whatsoeuer good or euill hee or shee hath done in the time of this life, the secrets of all hearts being then reuealed, & this is called the opening of the booke of conscience. Reu. 20. 12. Rom. 2. 16. 1 Cor. 4. 5.

Q. How shall mens workes being made manifest, be tryed whether they be good or euill?

A. Two waies.

Q. What is the first of those waies?

A. The first is this, they shall be tryed by the Law of God, which hath beene reuealed to men, whether it be the law of nature onely, which serues to leaue them without excuse, who neuer herd of Christ: Or the written word of God vouchsafed to his Church, as the rule of faith & life. Rom. 2. 12. Rom. 2. 16. Ioh. 23. 43.

Q. What is the second of those waies?

A. The euidence of euery mans conscience bearing witnesse with him, or against him. Rom. 2. 15.

Q. After tryall and examination of euery mans cause, how shall Christ giue sentence?

A. Hée shall according to the euidence of conscience, touching workes, giue sentence of saluation to the Elect, and sentence of damnation to the Reprobate, adiudging them with the Diuell and his Angels to the curse of the euerlasting fire.

Mat.25.35 41.

Q. Shal men be adiudged to saluation or damnation for the merit of their works?

A. Sentence of damnation shall be giuen on the reprobate; they being out of Christ for the merit of their workes.

Rom. 6.23

Because their workes are perfectly euill, and deserue damnation.

But on the Elect, sentence of salnation shall be giuen for the merit of Christ, apprehended and applyed to themselues by faith. And they shall be pronounced iust.

Because their good workes, though imperfect, doth approue their faith to bee a true faith working by loue.

Ioh. 5. 24. Iame.2.18. Gal.5.6. Iohn.3.26.

Q. After Christ hath giuen iudgement on the Elect and reprobate, what shall follow?

A. The execution of iudgement.

Q. How shall iudgement be executed on the elect and on the reprobate?

A. Thus: Christ by his Almighty power

and commanding voice, shall send the repro-
bate with the Diuel & his Angels into hel
and bring Gods Elect into the possession of Mat.10,28
life and glory in heauen. After Christ hath Mat.25.46
said: Come ye blessed children of my
Father, inherit the kingdome prepared
for you from the beginning of the world:
and depart from me ye cursed into euer-
lasting fire, prepared for the Diuell and
his Angels. Then it followeth, & these shall
goe away into euerlasting punishment;
but the righteous into life eternall.

Q. In what state shall Gods Elect be
in heauen?

A. They shall enioy vnspeakeable, vn-
conceiueable, and euerlasting blessednesse 1Co.2,9.
in the kingdome of heauen.

Q. How are we to conceiue of that
blessednesse, as the word of God hath made
it knowne vnto us?

A. Thus: that it shall be a most happy
and a most blessed state, wherein the elect
being most fully ioyned to Christ their Ma.5.8.
head, shall enioy the presence of God, and Ioh.3, 2.
shall see and behold the face and glory of 1Co.15,28
God, and haue speciall fellowship with Reue.21,2
God, and God himselfe shall be to them 23,24.
and ca.22.
1.2.3.4.5.
thorow Christ all in all.

Q. What be the parts of that blessednes?

A. These two: Eternall life, and perfect

Q. How are wee to conceiue of that life eternall?

Ioh.14,19. 20,23. Col.3.3,4. 1Ioh.3,14. A. Thus: It shall be such a fellowship with God as that God himselfe shall be through Christ, life to all the Elect, immediately quickning them by his Spirit, and that for euer.

Q. What shall be the condition of that life eternall?

A. The condition of it shall be in two things.

Q. What is the first of those?

Isai 25.8. 1Co15.54 Re7.16.17 & cap.21.4 A. This: it shall be free from all maner of miseries, and all maner of infirmities.

Q. What is the second?

Psal.36.9. Reu 21.23 Reu 22.5. A. It shall haue a full and perpetuall sufficiency in it selfe of all good things, serving to make a most blessed life, needing none of the meanes of this life.

Q. How are we to conceiue of that perfect glory in Heauen?

Luk.20.36 Phil 2.21 Coloss 3.4. 1Iohn3.2. Reu.21 11 A. Thus: it shall be a wonderfull and vnspeakable excellency of the elect, whereby they shall bee euen as Christ himselfe, although vnequally and in a lower degree, yet aboue measure glorious, and in their soules and bodies in a farre more excellent estate then any heart can wish.

Q. What shall bee the glory of the soules of Gods elect in heauen?

A. This: they that be endued with a perfection of knowledge, wisdome, & holines. Co 13,12 Eph. 5.27. Reu.3.4.5.

Q. What shall be the glory of the bodies of Gods elect in heauen? Reu. 16. 8.

A. This: they shall be endued with perfection of beauty, brightnesse, maiesty and strength. Mat.13,43 Luk.20.36. Phil.3,21.

Q. What shall be the glory of Gods Elect in Heauen belonging both to their bodies and soules?

A. This: they shall bee as Princes, crowned with crownes of glory, and raigning with Christ for euer, and triumphing ouer Sathan, Death, and Hell, and haue possession of that new Heauen and new earth, wherein dwelleth righteousnesse. 2 Tim.4.8. Reu.22.5. Mat.25.34 Re.16,20, 1Pet.1.4. 2Pet.3.13

Q. Shall all Gods elect haue the same degree of glory in Heauen?

A. No: though euery one of Gods chosen shall receiue the full measure of glory, whereof they shall be capable, yet one shal haue a greater degree of glory thē another. Dan.12.3. 1 Co.15,41 42.

Q. How shall a greater degree of glory be giuen in Heauen, to one of Gods Elect then to another?

A. According to the greater measure of graces giuen, and the more faithfull employment of those graces, eyther in doing good, or in suffering for the truth of Christ in the time of this life. Mat.19.28 2,, 2 Cor.9.6. &cap.4.17 Re.7,14.16

Q. What ſhall bee the fruits of both the parts of bleſſedneſſe, namely, of the eternall life and perfect glory?

A. The fruit ſhall be two-fold.

Q. What is the firſt?

A. Fulneſſe of vnſpeakeable and euerlaſting ioy.

Reu. 7.15. Q. What is the ſecond?

A. The perfect and perpetuall ſeruice of God.

Q. Wherein ſhall that perfect and perpetuall ſeruice of God conſiſt?

Reu. 4,10, 11. Reſ, 12, 13 Reu, 11, 16 17, A. In a continuall acknowledging of Gods vnſpeakeable mercy towards them in Chriſt, and in a continuall lauding and praying of his great and holy name.

Q. After what manner ſhall Gods elect ſerue and worſhip God in heauen?

A. By God himſelfe immediately, néeding neither Temple, Ceremony, Sacrament, nor any outward thing.

Reu. 21,22

Of the miſery of the *Reprobate in Hell.*

Q. WHat ſhall be the ſtate of the Reprobate in Hell?

Mar, 23, 41 46. A. They ſhall haue vnſpeakeable, vnconceiueable, and euerlaſting miſery in the fire of hell.

For as neither eye hath séene, eare hath heard, heart hath conceiued, or tong is able to expresse the ioyes of the Elect in heauen: So certainely, neither eye hath séen, eare hath heard, or tongue is able to expresse the misery of the damned in hell fire.

Q. How doth the Scripture set forth that misery to us?

A. By things terrible and fearefull and to be abhorred, as by shame and euerlasting contempt, by the worme that neuer dieth, by the lake burning with fire and brimstone, by fire that neuer goes out, by vtter darknesse, by weeping and wailing and gnashing of téeth, and the like. Dan.12,2. Mar.9,43. 44 Mat.25,41 Reu.19,20 &ca.20,15 Mat.8,12, Mat.13.52.

Q. How are wee to conceiue of that misery of the Reprobate in hell?

A. Thus: that it shall be a most miserable and a most wretched estate, wherein the Reprobates being for euer seuered from the comfortable presence of God, & glorious fellowship of Christ and his Saints, and hauing eternall fellowship with the Diuell and his Angels, shall féele the whole wrath of God vpon them. Ma.7,23. Luk.13,27 28. Ma.27,41 2 Thes.1.9.

Q. What be the parts of that misery of the Reprobate in hell?

A. These two (namely) eternal death, and euerlasting shame.

Q. How are we to conceiue of that

A. Thus: that it shall be such a separation of the Reprobate from God, as that their misery shall be as a continuall death: wherin they shal be alwaies dying, and neuer dead: and this is called the second death and eternall perdition.

Reu.2,11. Reu.21,8. 2The.1.9.

Q. What shall be the condition of that death eternall?

A. The condition of it shall be two-fold.

Q. What is the first condition of it?

A. This: It shall be voide of all good things, and of all manner of comfort: and this is shadowed out by vtter darknesse, and by blacknesse of darknesse.

Mar.22.13 2Pet.2,17 Iud.ver.13

Q. What is the second condition of it?

A. This: It shall haue a perpetuall fulnesse of all euils, & all manner of miseries, without the least means of ease or remedy.

Isa.30.33. Mat.13.42 Luk.16,23 24.&c.

Q. How are we to conceiue of that euerlasting shame in hell.

A. Thus: It shall be a wonderfull vnspeakable vilenes of the Reprobate, whereby they shall be euen as the Diuel himself, aboue measure, odious and abominable, and in their soules and bodies in a more base and vile condition then any mans heart can conceiue; they shall be as dogs.

Isai.66.24 Dan.12.2. Reu.12,25

Q. Shall all the reprobate haue the same degree of wretchednes and misery in hell?

A. No: though every one of them shal haue the full measure of misery, whereof they shall be capable, yet one shall haue a greater degrée of misery then another. Mat 10,15 &11,2225

Q. How shall some of the reprobate haue a greater degree of misery then o-ters in hell?

A. According to the greater merit of their sinnes either in respect of the number or qualitie of them. Luk.12.47 48. Mat.23,14

Q. What shall bee the fruit of both the parts of that misery of the reprobate in hell, namely, of eternall death and euer-lasting shame?

A. The fruit shall be two-fold.

Q. What is the first?

A. Fulnesse of vnspeakable and euer-lasting torment both of their soules and bodies. Iud. v.6. Reu. 20.10. Mat.15.46 Luk,16,23 24.

Q. What is the second?

A. A continuall and a most horrible and desperate wéeping howling & crying out, in consideration of the happinesse of the Saints of God in heauen, which they shall sée and enuy; and in respect of their owne endlesse misery and torment, out of which they shall haue no hope to escape. Rom,2.9. Mark.9,43. 44. Mat 8,1,2 Mat.13.42. Luk.13.28. Luk.13.28 Luk.16.3 24,26.

And thus in part wee haue heard what shall be the state of Gods Elect in heauen, and of the Reprobate in hell.

Q. Wher

Q. What is the principal end of the bleſſednesse of the Saints of God in heauen, and of the misery of the Reprobate in hell?

Pro.16,4. Rom11,36 A. The glory of God, who in his eternall purpose and decree, hath fore-ordained all things to his owne glory.

Q. How are we to conceiue of Gods eternal decree touching men & Angels?

Rom.9,22 23 1Thes.5,9 A. Thus: that it is his free appointing and fore-ordaining them, for a certaine and euerlasting estate, for his owne glory.

Q. What be the parts of that decree of God touching Men and Angels?

A. Two: Election and Reprobation.

Q. What is Election?

1Tim.5.21 Ephe1,5,9 A. It is the Lords free ordaining of some, both men and Angels to euerlasting blessednesse, for the declaration of the glory of his goodnesse.

What is Reprobation?

Rom.9.22 2Tim.2.20 A. It is the Lords free ordaining of some, both men and Angels to eternall shame and dishonor, for the manifestation and the glory of his iustice.

FINIS.

An extract or short view of the Chief things delivered in the Catechisme; gathered by the Author for the helpe of the younger sort.

The first Principle.

Quest. WHat is God?

Ans. God is a Spirit, or spirituall substance, most wise, most holy, eternall and infinite. Ioh. 4,24.

Q. How many Gods be there?

A. Onely one and no more. Deut. 6,4. 1 Tim. 2,5. 1 Cor. 8,6.

Q. How is this one God to be conceived of vs?

A. As hee hath revealed himselfe in his word by his Properties and Workes. Deut. 4,16. Iudg. 13,18. 1 Tim. 6, 16.

Q. What are wee further to conceive and beleeve concerning God?

A. That in one simple and undivided God-head, there be three distinct Persons, the Father, the Sonne, and the holy Ghost, and that these three are equall in eternity and glory. Mat. 2,16,17. Mat. 28,10. 1 Cor. 13,13, 1 Ioh. 5,7.

The second Principle.

Concerning Man, his Creation, Fall, and state of Corruption.

Q. Of al visible creatures which is the chiefest?

A. Man: for in man above all visible creatures

the Lord sets forth the glory of his wisdom, power and goodnesse. Pro. 8, 31, Psal, 8 5, 6, 7, 8.

Q. What is the state and condition of man in his first creation?

A. It was an holy and happy state and condition.

Q. Wherein stood that holy condition of man?

A. In that he was free from sinne, and created after Gods owne Image and likenesse, standing in wisdome and holinesse. Gen. 11, 26, 27, Gen. 5, 1 Ephes. 4, 24. Colos. 3, 10.

Q. Wherein stood that happy condition of man in his first creation?

A. In three things:

First, in a blessed communion which man had with God. Gen. 1, 29.

Secondly, in dominion over the creatures. Gen. 1, 28. Gen. 2, 19.

Thirdly, in a body endued with beauty, strength and immortality. Gen. 2. 25, Rom, 5, 12.

Q. Did man continue in that state in which he was created?

A. No: he left it, and fell from righteousnesse to sinne, Gen. 3, 16.

Q. What is the state of man being fallen from his first estate in which he was created?

A. It is a state of corruption and misery.

Q. What is that state of corruption following the fall of man?

A. It is the losse of the image of God, in which

man was created at the first, and the Image of Sathan succéeding in the roome of it, and it is the state of sin. Gen. 5,3. Ephes. 4,2. Ioh. 3,6.

Q. What is sinne?

A. It is any swarving from the law of God, though it bee but in the least want of that which the law requireth. Ioh. 1,3,4. Rom. 7,7. Gal. 3,10.

Q. How many sorts of sinne be there?

A. Two: originall and actuall.

Q. What is the state of misery following the fall of man?

A. It is a continuall subiection to the curse of God, and that in this life, in the end of this life, and after this life is ended.

The third Principle.

Concerning mans deliverance by Christ.

Q. What meanes of deliuerance is there whereby a man may scape this damnable estate?

A. God of his infinite mercy hath giuen a Sauiour and deliuerer to mankind.

Q. VVho is that Sauiour and deliuerer giuen to man?

A. Iesus Christ. Mat. 1, 12. Act. 4, 12.

Q. VVhat is Iesus Christ?

A. The eternall sonne of God, made man like to vs in all things, sinne onely excepted, and so God and man in one person. Mat. 1, 13. Io. 1: 14. Rom. 6,5. Isai. 9,6.

A. VVherefore was it needfull that Christ

should be man?

A. For two reasons:

First, that hee might die and suffer the punishment due to sinne. Heb.2,14.Philip.2,7.

Secondly, that he might appease Gods wrath in the same nature wherein God was offended. Rom.8,3.1 Pet.2,24.

Q. Wherefore was it needfull that Christ should be God also?

A. For two reasons likewise:

First, that he vphold his manhood in suffering, and vanquish death.

Secondly, that the doings and sufferings of his manhood might be of infinite worth and vertue. Heb.9.14. Act.20,28.

Q. What are we further to know and beleeue touching Christ his being God and Man?

A. That his two natures are distinct one from another, and that they are also united and make but one person.

Q. What is the Office being God and Man in one person?

A. It is his Mediatorship, to be the only mediator betweene God & Man. Isa.24,6. Isa.49,8.1 Tim.2,5

Q. What bee the seuerall functions and offices of Christ as he is Mediator?

A. There are three: his { Prophetically / Priestly / Kingly } office.

Q. What is the Prophetical office of Christ?

A. It is the office of revealing the will of God, and the meanes of salvation to his Church in all ages. Isai. 61. 1. Mat. 17, 5. Ioh. 1, 10 Ma. 23, 8, 10

Q. What is the Priestly office of Christ?

A. It is that whereby Christ hath and doth reconcile God to his elect, hée performing all those things to God for them, whereby they may come to eternall life. Heb. 5, 9. Heb. 7, 24, 25.

Q. What is the kingly office of Christ?

A. It is that whereby Christ exerciseth the power given him of his father over all things, distributing his gifts and disposing all things for the good of Gods chosen. Psa. 110, 1, 2, 3. Mat, 28, 18.

The fourth Principle.

Concerning the meanes of being partakers of Christ and his benefits.

Q. How is Christ and his benefits availeable to vs?

A. By being made ours.

Q. How may Christ and his benefits bee made ours?

A. If we be made one with Christ. Ioh. 6. 53. 56. Phil. 3, 9.

Q. How are we made one with Christ?

A. By being made members of that mysticall body, whereof Christ is the head, and that by a mysticall and spirituall union. Ephes. 4, 15, 16. Ephes. 5, 30, 32. 1 Cor. 6, 17.

Q. By what meanes are we united to Christ

mysticall and spirituall?

A. By the Spirit of Christ, and by faith. 1 Cor. 12,13. 1 Ioh. 3,24. Ioh. 1,12.

Q. What is faith?

A. Faith is a speciall gift and grace of God bestowed on his chosen, & wrought in their hearts by the power of the Spirit, whereby they doe apprehend and apply Christ and all his benefits to themselues particularly. Ephes. 2,8. Colos. 2, 12. Tit. 1. 1 Ioh. 1,12. Rom. 5,17. Gal. 3,27.

Q. How are Gods chosen brought truely to beleeue in Christ?

A. God doth first prepare their hearts that they may befit to receiue faith, and then he works Faith in them.

Q. How doth God make their hearts fit to receiue Faith?

A. By mollifying, softning, and bruising of their hearts, and that by humbling and casting them downe. Ezech. 11, 19 Hosea. 6, 1.

Q. How doth God humble and cast downe the heart?

A. By working in man a knowledge and sight of his sinnes both originall and actuall, and a true sorrow for them.

Q. How comes a man to haue a knowledge and sight of his sinnes?

A. By the morall law of God, commonly called the Decalogue or ten Commandements. Rom. 3,20. Rom. 7,7.

Q. How

Q. How is a man brought to a true ſorrow for his ſinnes?

A. By the fearefull and terrible curſe of the law of God, which is both temporall iudgement and eternall damnation denounced for the leaſt diſobedience and breach of one commandement of God, without offering any hope of pardon. Deut. 27, 26. Gal. 3, 10. 2 Cor. 3, 7.

Q. When a man by the ſight of his ſinnes and a true ſorrow for them, is made fit to receiue faith, how doth God worke faith in him?

A. By working certaine inward motions in his heart as the ſeeds of faith.

Q. What are thoſe motions?

A. They are three.

Firſt, a feeling and acknowledgment of his great need of Chriſt, and of Gods mercy in Chriſt, Luk. 1, 1, 53. Mat. 11, 28. Luk. 15.

Secondly, an hungring deſire of that grace that is offered in Chriſt, and a longing to be made partaker of it Mat. 5, 6. Ioh. 7, 37. Reuel. 21, 6.

Thirdly, a flying from the ſentence and terror of the law, and an approaching to the throne of grace, both by an humble confeſſion of his ſins to God, and by craning pardon for his ſins with vnſpeakable ſighes and groanes. Gal. 3, 24. Heb. 4, 16. Pſal. 23, 5. 2 Sam. 12, 23. Luk. 15, 18. Rom. 8, 26.

Q. What followes after motions?

A. God according to his owne gracious promiſe, imprints in the heart of a poor ſinner by the

worke

worke of his holy Spirit, a speciall and particular perswasion of his loue towards him in Christ, and that his sinnes are forgiuen him for Christ his sake, wich is a true and liuely faith. Isai. 65, 24, Ioh. 33 26. Mat. 7, 7, 1 Tim. 1, 15, 16.

Q. What are the benefits that a true beleeuer receiues by his faith in Christ?

A. Perfect reconciliation with God; Iustification in the sight of God, and Sanctification. Rom. 3, 25. 1 Cor. 1, 30. Act. 15, 9.

What is it to be iustified before God?

A. It is to be accounted iust in the sight of God through the obedience of Christ. Rom. 5, 19. Rom. 10 4, 2 Cor. 5. 21.

Q. What is it to be sanctified before God?

A. It is to be inwardly changed & renued in nature, according to the image of God in righteousnes & true holines. Tit. 3, 5. 2 Cor 3, 18. Eph. 4, 24.

Q. What is the effect and exercise of sanctification?

A. It is repentance.

Q. What is repentance?

A. It is a turning from sin to God, or a thorow change of the purpose of the heart, & course of life frõ euil to good. Isa. 1, 16, 17. Eze. 33, 11. Act. 26. 20.

Q. Whence comes this thorow change?

A. From a godly sorrow. 2 Cor. 7, 9, 10.

Q. What is a godly sorrow?

A. It is a sorrow for sin, whereby a man is grieued for no other cause but onely this, that by his

sinnes

sinnes he hath displeased God, who hath beene to him a gracious and mercifull father. Psal. 51, 14. Mat. 26. 75. Luk. 7, 44, 47.

The fift Principle.

Concerning the meanes of obtaining faith, and the good things that follow faith.

Q. What outward meanes must we vse for the obtaining of faith and all good things that doe follow faith?

A. The hearing of the word of God preached. Pro. 29, 28. Rom. 10, 14.

Q. What other outward meanes must bee vsed for the increasing, and confirming of faith?

A. The receiuing of the Sacraments and prayer. Rom. 4, 11, Mark. 9, 24.

Q. What is a Sacrament?

A. It is a holy ordinance of God, which hee hath appointed to be vsed in his Church, adioined to the preaching of the word, wherby Christ and his benefits, are by such outward rites as he hath prescribed, signified, exhibited and sealed to them that truly beleeue in Christ. Gen. 17, 11, 1 Co. 11. 22, &c. Gal. 3. 1 Rom 4. 11.

Q. How many Sacraments be there?

A. Two and no more, namely, Baptisme and the Supper of the Lord.

Q. What is Baptisme?

A. It is a Sacrament of the new Testament, wherin by the ministers once washing with water

in the name of the Father, the Sonne and the Holy Ghost, is represented and sealed to the right receiuer, the powerfull washing of the blood of Christ, and of the Spirit of Christ, and so his ingrafting into Christ, his new birth, and his entrance into the covenant of grace. Mat. 28, 19. Eph 1 5, 26. Ioh. 3, 5. Gal. 3, 27. 1 Cor. 6, 18.

Q. Who are to be admitted to the Sacrament of Baptisme?

A. All such as be in the covenant in likelihood, or in the iudgement of charity. Act. 2, 38, 39. Acts 8, 37. 1 Cor. 7, 14.

Q. What is the Lords Supper?

A. It is also a Sacrament of the new Testament, wherein by the Ministers blessing and deliuering of bread and wine, according to the institution of Christ, is signified, exhibited, and sealed to the right receiuer the nourishment of the Soule to eternall life, by the body and blood of Jesus Christ crucified, and so his further growth in Christ, and his further confirmation in the couenant of grace. Mat. 26, 26, 27, 28. Luk. 22. 19, 20. 1 Cor. 11, 23, 24, 26. 1 Cor. 12, 13.

Q. Who are to be partakers of the Sacrament of the Lords Supper?

A. All that haue béen baptized, and are of yéeres and sound iudgement, and able to examine and prepare them selues that they may come vnto it worthily. Exod. 12, 26, 27. 1 Cor. 11, 27, 28, 29.

Q. What is prayer?

A. Prayer is an humble, hearty and holy request made according to Gods will, and offered vp by faith to God in the name of Christ for things needfull either for body or soule. Phil. 4,6. Da. 9 8,9. 1Sa. 1,15. Ps. 41,4. 1 Io. 5,14. Io. 14,14. 1 Ti. 2,1,2.

The sixt Principle.

Concerning the state of man in death, after death, particular iudgement, and the last and generall iudgement.

Q. After a man hath liued heere in this world for a time, what followeth?

A. Death.

Q. What is death?

A. It is the enemy of nature, or the end of naturall life, euen a separation of the soule from the body. 1 Cor. 15, 26.

Q. Must all men dye? (or be changed)

A. Yes verily, all both good and bad, saue only such as shall be found aliue at Christ his comming to iudgement, to them a change shall be in stæd of death. Psal. 49, 19. Psal. 89, 48. Eccle. 2. 16. Heb. 9, 27. 1 Cor. 15, 51.

Q. What followeth immediately on the death of euery man?

A. Two things.

First, particular iudgement, namely, the sentence of particular absolution, or of particular condemnation. Heb. 9, 27.

Secondly, the conueiance of the soule immediatly by the power of God, & by the ministery of Angels, into

into a state either of happinesse or misery. Luk. 16, 22, 23.

Q. What shal follow after particular iudgement?

A. A day of generall Iudgement at the second comming of Christ wherein all men that euer haue been, are now, or shall be here after, shall be iudged, and euery one shal receiue according to his workes Eccle. 12, 14. Mat. 12, 36. Act. 17, 11. 2 Cor. 5, 10.

Q. After Christ hath giuen iudgement on the Elect and Reprobate, what shall follow?

A. The execution of Iudgement.

Q. How shall Iudgement bee executed on the elect and on the reprobate?

A. Thus: Christ by his Almighty power and commanding voice, shall send the reprobate with the Diuell and his Angels into Hell, and bring Gods Elect into the possession of life and glory in heauen Mat. 10, 28. Mat. 25, 46.

Q. In what state shall Gods Elect be in heauen?

A. They shall inioy vnspeakable vnconceiueable and euerlasting blessednesse in the kingdome of heauen. 1 Cor. 2, 9.

Q. What be the parts of that blessednesse?

A. These two, eternall life, and perfect glory.

Q. How are we to conceiue of that life eternall?

A. Thus: It shall be such a fellowship with God, as that God himselfe shall be thorow Christ, life to all the Elect, immediately quickning them by his Spirit, and that for euer. Ioh. 14, 19, 20, 23. Col. 3, 4, 5, 1 Ioh. 5, 15.

Q. How

Q. How are we to conceiue of that perfect glory in heauen?

A. Thus: it shall be a wonderfull and vnspeakable excellency of the elect, whereby they shall be euen as Christ himselfe, although vnequally and in their soules and bodies in a farre more excellent estate then any heart can wish. Luk. 20, 36. Philip. 3. 21. Colos. 3, 4. 1 Ioh. 3. 1 Reuel. 21, 11.

Q. What shall bee the state of the reprobate in hell?

A. They shall haue vnspeakable, vnconceiueable & euerlasting misery in the fire of hel. Ma. 25, 46, 46.

Q. What be the parts of that misery of the Reprobate in hell?

A. These two (namely) eternall death, and euerlasting shame.

Q. How are wee to conceiue of that death eternall?

A. Thus: that it shall be such a separation of the Reprobate from God, as that their miserie shall be as a continuall death, wherein they shall be alwaies dying, and neuer dead. Reuel. 2, 11. Reuela. 21, 8. 2 Thes. 1, 9.

Q. How are wee to conceiue of that euerlasting shame in hell?

A. Thus: it shall be a wonderfull and vnspeakable vilenes of the Reprobate, whereby they shall be euen as the Diuell himselfe, aboue measure odious and abominable, and in their soules and bodies

bodies a more base and vile condition then any mans heart can conceine, they shall be as dogs. Isai. 66,24, Dan. 12, 2, Reuel. 22, 15.

Q. What is the principall end of the blessednesse of the Saints of God in heauen, and of the misery of the Reprobate in hell?

A. The glory of God, who in his eternall purpose and decree, hath foreordained all things to his owne glory. Pro. 16. 4. Rom. 11, 36.

Q. How are wee to conceiue of Gods eternall decree touching men and Angels?

A. Thus: that it is his free appointing & foreordaining them, for a certaine and everlasting estate for his own glory. Rom. 9, 22, 23. 1 Thes. 5, 9.

Q. What be the parts of that decree of God touching men and Angels?

A. Two: Election and Reprobation.

Q. VVhat is Election?

A. It is the Lords free ordaining of some, both men and Angels to everlasting blessednes, for the declaration of the glory of his goodnesse. 1 Tim. 5 21. Ephes. 1, 5, 6.

Q. VVhat is reprobation?

A. It is the Lords free ordaining of some, both men and Angels to eternall shame and dishonour, for the manifestation of the glory of his Justice. Rom. 9. 22. 2 Tim. 2, 20.

FINIS.

A forme of craving a blessing before meate.

O Lord God, giuer of all good things, without thy blessing we may starue in the midst of plenty, we beseech thee blesse vnto vs thy good creatures which thou hast at this time in mercy prouided for vs, that they may nourish, comfort, and doe vs good, through Iesus Christ our Lord, Amen.

Another forme of craving a blessing before meate.

O Lord our God, and gracious Father, we beseech thee be mercifull vnto vs, forgiue vs all our sinnes, season our hearts with thy grace, supply all our wants, sanctifie all thy dealings towards vs, and let thy blessing bee vpon the food wee shall now receiue from thy gracious hand and prouidence. Giue power vnto it, to doe vs good, and giue vs grace and strength to serue thee, to the glory of thy name and comfort of our owne soules, through Iesus Christ our Lord, Amen.

Thankes

Thankesgiuing after meat.

BLessed be thine holy name O Lord our God, for our being and life, for our health and strength, for our food and raiment, for the comfort of this life, and of the life to come, and for all good things wee either doe enioy, or desire or hope to enioy; make vs truly thankfull vnto thee in all holy obedience to thy blessed will, and sanctifie vs more and more in our soules and bodies, to thine owne seruice, for Iesus Christ his sake our blessed Lord and Sauiour, Amen.

Another thankesgiuing after meat.

O Lord God, who hast loued vs before wee were, kept and preserued vs since wee had our being, and hast prouided for vs all good meanes for the good of our soules and bodies, and at this time giuen vs a comfortable vse of our meates and drinkes, thy name be blessed and praised now and for euer. Blesse vs we beseech thee, thy whole Church, our Kings Maiesty, our Prince, and his whole Kingdome, and grant vs grace, and saluing comfort in Iesus Christ our onely Lord and Sauiour, Amen.

FINIS.